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WOMAN'S WORK FOR WOMAN.

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WOMAN'S WORK FOR WOMAN.

VOL. XV. APRIL, 1900. No. 4.

THE treasurer of WOMAN'S WORK FOR WOMAN reports a gain of above one thousand subscribers, last year. The largest share of this happy success was contributed by the Board of the Northwest—469 names, while Philadelphia Society was close behind with 457 names. The younger Board of the Southwest takes a very honorable place, ranking fourth on total subscriptions and *third* in gains of the year. The charm of it all is that this is the result of voluntary service ; nobody is paid to be Secretary of Literature.

PERSONS willing to loan objects of interest for the missionary exhibit during the Ecumenical Conference, or to donate such to the permanent exhibit, are invited to notify members of the committee. Address, *Women's Board*, Room 818, 156 Fifth Ave., New York.

A GENEROUS New York woman, of a family known for devoted support of foreign missions, has given one thousand dollars with which to open industrial work in the Africa Mission. No material gift, aside from the new launch, could so rejoice our missionary brethren.

THE actual famine area in India, on the authority of Government, is about 300,000 square miles with a population of 40 millions, while scarcity affects 21 millions more. The Bombay Government says: "Destitution reaches a higher stratum of society than has ever been affected before since the country came under British rule." The attention of Great Britain is so absorbed in war, that India is not receiving from that source the help which has been liberal in former famines.

UP to March 10, Mr. Hand has forwarded $10,634.65 for famine relief.

SO far as known, none of the Christians in the West India Mission died of plague. A Thanksgiving service in recognition of this marked exemption was held at Ratnagiri, and two Maratha brethren wrote hymns for the occasion.

"FROM first to last during my sojourn in India I saw many native Christians. Those that I saw are a remarkable and impressive body of men and women. I was always saying to myself, 'They are like the people of the Bible.'"—*Julian Hawthorne.*

THE Rajah of Cochin issued a proclamation against a Madras gentleman because he has been to England for study. The punishment entailed is that he and his wife shall not enter any temple nor touch a tank or well, and their families even are prohibited the temples, until the case is disposed of.

THREE progressive young Hindus advertise a "Hindu Voyage and Traveling Association" to visit the Paris Exposition, and it is said to have the backing of "Bhatia young men." Why not? Only the little obstacle of religious superstition, which accounts for the fact that but two Bhatias have ever yet dared cross the sea.

TWO facts may well encourage the friends of Japan: (1) The President of the Japanese Parliament, who is an elder in the Presbyterian Church (South) at Kochi, being advised to give up the eldership for the sake of his political interests, answered that he would give up politics first, and, before taking his seat in Parliament, he called a few Christian friends into his official rooms, where they prayed for divine guidance in his great responsibilities. (2) Public sentiment was so strongly opposed to recent restrictions of the Education Department that government has backed down in favor of liberty of conscience.

A NEW station was erected in the East Shantung Mission, by vote of the Board in February. This is Tsingtau, the

place where Rev. and Mrs. Paul Bergen lived in a native house last year, where Mr. Bergen was so very ill. The Germans are making a modern and sanitary city of it and in the course of their drastic measures, in order to let in air, were obliged to tear down an old chapel belonging to the mission. The Chinese Christians have built another which seats two hundred. There are a hundred and fifty Christians in Tsingtau, fruits of the mission, including eighteen students from Tungchow College. Mail for W. Shantung now goes *via* this city and it will be the point of arrival and departure for interior missionaries. Dr. and Mrs. Jas. B. Neal have been sent with the Bergens to this important station.

SINCE "Letters" of this issue were in type, we learn that Mr. Lingle has emerged from Hunan long enough to take back with him Dr. Leila Doolittle and her mother. The medical skill of the one and the experienced Chinese tongue of the other will be important factors in opening the new station of Siang-tau. We shall have to be careful not to confound this name with that of the new station in Shantung.

A STATION in the southern part of Chihli Province has been in contemplation by Peking Mission for several years, and Messrs. Whiting and Lowrie lately made a twenty-one days' exploration with a view to selecting a suitable location. After traveling in four prefectures, passing through fourteen walled towns in which no regular evangelistic work is done and within a day's journey of twenty others, they agreed upon the city of Shun Te Fu. They found there four members of the Inland Mission, who itinerate to the north but have neither chapel, medical work nor school in the city. When the railway, now finished as far as Paotingfu, is extended southward, this isolated city will be brought within one day of Peking.

MISS MORTON writes that she and her associates came near having a catastrophe at Ningpo, on the night of January 26. Beams of their house ignited from the kitchen chimney and, by morning, a chamber was filled with smoke and a mattress in a blaze. They feel very thankful for their preservation and take note that while those beams were smouldering all night, the day had dawned with us, the very day when their three names in the Year Book were remembered in the prayers of many friends.

OUR brethren at Pyeng Yang have been educating the Koreans up to the idea of making large sacrifices for a house of worship. They proposed that the people raise two-thirds and the mission do the rest, on a church to cost 4,000 yen. (The yen is 52 cents.) In the course of two years their Building Fund Committee had accumulated 650 yen, and, now, Sunday February 4, 1900, was fixed upon as testing day. Thermometer was near zero but not the hearts of these new-born Christians. The men's house, at least, was so full that some had to shout their subscriptions through the door. Messrs. Moffett, Lee, and three Koreans made remarks while Mr. Swallen and two Koreans did the same at the women's service, and then all the willing hearted subscribed and the amounts, payable in three years, were recorded. A man led off with 200 yen; he was one of the first seven baptized before the war. A recent convert gave 240 yen, the largest single subscription. Sums ranged from 40 sen (20 cents) upward, and when all was counted, to their mutual surprise and delight, amounted to 3,000 yen. Thus, again, as in Moses' day, "the people gave more than enough."

A VILLAGE woman came bringing a rupee to the treasurer of the Dorcas Society, Kolhapur, saying, as she was too far away to meet with them and sew she had earned this, little by little, by grinding. It was over and above the "tenth" which she and her husband regularly give. So, as in the days of Moses women spun their offering, in India they grind.

ETAH district in Fatehgarh field is where a hopeful work is in progress among low castes; 165 were baptized last year from four different villages, and Rev. and Mrs. Henry Forman have moved out to Etah for the present.

Our Missionaries in India,

AND POST OFFICE ADDRESSES.

Mrs. J. C. R. Ewing, Lahore, Punjab.
Mrs. J. G. Gilbertson, " "
Dr. Emily Marston, " "
Mrs. E. D. Martin, " "
Mrs. John Newton, " "
Mrs. J. H. Orbison, " "
Miss Thiede (of Wagah), " "
Mrs. Henry Velte, " "
Mrs. Chas. Forman, Sen., " "
Mrs. Robert Morrison, Ferozepore, "
Mrs. Francis J. Newton, " "
Dr. Helen R. Newton, " "
Miss C. C. Downs, Jullundur, "
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Miss Caroline R. Clark, Lodiana, "
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Mrs. E. M. Wherry, " "
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Miss Elma Donaldson, " "
Mrs. Abbie M. Stebbins, " "
Mrs. H. M. Andrews, Landour, "
Dr. Alice Mitchell, " "
Miss M. E. Rogers, *en route*, " "
Miss Jessie Dunlap, Saharanpur, "
Mrs. Chas. W. Forman, " "
Miss Alice B. Jones, " "
Mrs. A. P. Kelso, " "
Mrs. Chas. H. Bandy, Fatehgarh, "
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Mrs. John Forman, " "
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Mrs. Jas. F. Holcomb, Jhansi, "
Dr. Bertha Caldwell, Allahabad, "

*Mrs.C.A.R.Janvier, Allahabad, N.W.P.
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Mrs. J. M. Goheen, Kolhapur, S.M.C.
Mrs. Geo. W. Seiler, " "
Miss A. A. Brown, (Kodoli), " "
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Miss Grace E. Wilder, " "
Mrs. R. G. Wilder, " "
Mrs. L. B. Tedford, Panhala, "
Mrs. John Jolly, Sangli, "
Mrs. Edgar M. Wilson, " "
Miss Elizabeth Anna Foster, Miraj, "
Mrs. W. J. Wanless, " "
*Miss A. L. Giles, " "
Miss Mary Hamilton, " "
*Miss E. E. Scheurman, " "
Dr. Mary J. Stewart, *en route*, " "
Miss M. J. Thompson, " "
Mrs. Hannum, Ratnagiri, Bombay Pres.
Miss A. M. Jefferson, " " "
Dr. Victoria McArthur, " " "
Miss Emily T. Minor, " " "
Mrs. A. L. Wiley, " " "
Mrs. J. M. Irwin, Vengurla, " "

In this country: Miss Bailey, Peacham, Vt.; Mrs. J. B. Ely, Witherspoon Building, Phila., Pa.; Mrs. Arthur Ewing, 1216 Madison Ave., Baltimore, Md.; Mrs. Ferris, Pelham Manor, N. Y.; Mrs. Graham, Wooster, O.; Mrs. H. D. Griswold, Dryden, N. Y.; Miss Emma Morris, 145 High St., Perth Amboy, N. J.; Miss Patton, Brooklyn, Mich.; Mrs. Warren, Schenectady, N. Y. * Not in formal connection with the Women's Societies.

The Ecumenical Conference.

NEW YORK, APRIL 21—MAY 1, 1900.

Widespread interest is manifested in the Conference. This is very encouraging, both to the hard-worked Committees having it in charge and to the ardent hopes entertained by many hearts of a generous outcome from this great event. Gain in public enlightenment regarding foreign missions, progress by the Boards in administration of them, advance by the Church in sustaining them, are among results to be expected and desired.

The first session will be held in Carnegie Hall, Saturday afternoon, April 21, where addresses of welcome will be made and delegates introduced. The farewell will be taken Tuesday evening, May 1. On the first Saturday evening occurs a

Reception to the President of the United States

and to delegates of the Conference and visitors. On Sunday (22d) the pulpits of New York will be generally occupied by delegates from distant parts of the world. Monday morning (23d) at 9.30 is the first devotional meeting and at 10 o'clock begin addresses upon the Authority, Purpose, Supreme Aim of Foreign Missions, by: Dr. Strong of Rochester, (Baptist), Hudson Taylor, Robert E. Speer, and Dr. Stewart of Lovedale. "Surveys of Fields" is the theme of sectional meetings in the afternoon, to be addressed by missionaries, while the evening is given to the great *Historical Meeting.*

Room For All Comers.

Plans of Committees are steadily crystallizing, but some of them are necessarily still held in solution. Boarding-house keepers in New York decline to make definite rates before April 1, but the Hospitality Committee is confident of being able to care for every attendant upon the Conference.

So of seats. While not all can be seated in Carnegie Hall every night, it is the aim to offer every one a good seat always, by means of Overflow Meetings. Five or six churches in the vicinity have been engaged for the purpose. All missionaries and the delegates from foreign countries receive entertainment.

Woman's Day, Thursday, April 26.

As Dr. Gracey, Chairman of Popular Meetings Committee, says: "This Woman's Day is the distinctive American feature of the Conference. No other country could have it. We propose to make a truly American exhibit in this

direction." Three sessions are appointed: morning and afternoon for, possibly, distinctively woman's meetings; in the evening a popular meeting with men and women speakers. Papers will be presented upon "The Place of Woman's Foreign Missionary Work Among Evangelistic Forces," by Mrs. Moses Smith, Chicago; "Responsibility of Women," by Mrs. Duncan McLaren, Scotland; "Literature," by Miss Irene Barnes, London; "Results at Home," by Mrs. Montgomery, Rochester; etc. Addresses will be made by Mrs. Baird of Korea, Miss Thoburn, India, and others.

MR. AND MRS. DUNCAN McLAREN, EDINBURGH.

Mr. McLaren is Chairman of the Board of Foreign Missions, U. P. Church. Mrs. McLaren is Editor of *Zenana Mission Quarterly.*

Tuesday, April 24, woman's sectional meetings will be held. In the morning, three simultaneously: *Evangelistic Work*, under direction of Canada women; *Medical Work*, under Philadelphia Committee; *Educational Work*, New York Committee. In the afternoon, three simultaneous meetings: *Work for Young Women and Children*, Southern Committee; *Giving*, Chicago; *Literature*, New England. Friday, 5 P.M., an hour is given to *Training of Missionaries.* Address by Mrs. J. Fairley Daly, Scotland, who was one of Mr. Sankey's original choir when Mr. Moody's meetings were held in Glasgow, in 1874.

Missionary Exhibit.

This promises to be a popular feature of the Conference. It will be Library and Museum combined, with every mission country represented by "Courts." The aim is to make it a progressive exhibit, showing results of a hundred years of missionary effort. This will not vanish with the Conference, but is to become a permanent exhibit in the Museum of Natural History in New York. The exhibit will be located in the Parish House of Zion and St. Timothy Church, **No. 333 West 56th Street,** and will be open from 10 A.M. to 10 P.M. Admission by ticket. Lectures with stereopticon views will aid in making the exhibit intelligible. Apply for tickets, not till after April 1, to the Secretary, *Rev. W. M. Langdon, No. 130 East 16th Street, New York.*

Distinguished Guests.

To names of delegates already published, we may add that of Rev. Professor Thomas Smith, the only surviving colleague of Dr. Duff, and now past his eightieth year. After long service in India he was driven home to Scotland by ill health, and has since wrought a transformation in Cowgatehead, one of the worst suburbs of Edinburgh. One of his sayings is: "If ever envy be pardonable, it is surely when an aged missionary is brought face to face with those who are entering on their work with the beginning of the 20th century."

David G. Barkley, LL.D., Belfast, will read a paper on *Relation of the Missionary to his own Government and that of the People among whom he Labors.* Dr. Barkley was in the civil service, India, thirty years, and is a joint convener of the Mission Board of the Irish Presbyterian Church.

Miss Emily Bristow of India, (English Zenana Society), and Miss Lilivati Singh, professor in the Methodist College, Lucknow, will be heard from, but Mrs. Bird Bishop is sick and cannot come. Richard Lovett, author of "Gilmour of Mongolia," is coming. Wm. Dale, English Presbyterian, and—time would fail to enumerate all.

Conference Report.

An Editorial Committee has in charge the preparation of a full Report, in two volumes, retail price, $2.50. All wishing to secure a copy, by sending names—not money—in advance, to the *Committee, Room 823, 156 Fifth Avenue, New York*, will be entitled to the reduced rate of $2. Any church remitting five dollars, or more, to the funds of the Conference Finance Committee, will be entitled to a copy of the Report.

Finally, some practical suggestions may be welcomed by those who are planning to attend the Conference. Whether you come as delegates or not

Prepare for the Conference.

First. *Get into the Spirit of the Conference.* To come into that great convocation and go home unblessed would be pitiful. Plan, primarily, to attend the Conference. Doubtless it will be necessary, now and again, to throw off the tension of meetings and spend a quiet, social evening, or to take a boat down the Bay to Staten Island, or take the trolley up to Grant's tomb. Let these things adjust themselves after you get to New York. Plan in advance for the *Conference*, pray for the *Conference*, and in the spirit of it, come.

Second. *Study the Programme.* Many meetings will be held simultaneously. It is impossible to attend all. Make selections. Let those coming from the same church agree among themselves and separate to different places, so that when they return home they can give a broad and full report to the church. Programmes may be obtained from *W. Henry Grant, Secretary*, 156 Fifth Avenue, New York.

Third. *Write to the Authorized Committees.* If you are a delegate say so, by whom appointed, when you will arrive, how long you will stay. An assignment card for entertainment will then be made out for you and be ready upon your arrival. Non-delegates will say what is the maximum rate of board they are willing to pay and on what day their rooms will be taken. These letters will not be answered by mail. Apply for entertainment or board to *Rev. Arthur Brown, D.D., Chairman Hospitality Committee*, 156 Fifth Ave., New York.

Fourth. *Get your ticket to New York.* Pay full fare and take a receipt for it. Have this countersigned at headquarters of Conference, and you will be entitled to one-third rate on return trip. Tickets will be good for three days before and three days after Conference.

What to Do Upon Arrival in New York.

Trains will be met by properly badged people who will render all needed assistance. First step is, to go to *Headquarters of the Conference, Carnegie Hall, 57th Street and Seventh Ave.* Cards of assignment will be given out there. Persons going directly to hotels may of course arrive at any hour of the night, but those who accept the hospitality of homes will naturally arrange to arrive within suitable hours.

MR. EUGENE STOCK, LONDON.
Editorial Secretary of C. M. S. Speaks the first evening of Conference upon "Review of the Century."

How To Get Seats.

Delegates apply to *Mr. W. Henry Grant, Secretary*, in advance. They will receive by mail a ticket, not one securing them seats, but one which they show at headquarters and exchange for another ticket, specifying the meetings for which their seats are engaged. No seat tickets are issued to non-delegates.

To Always Remember.

That the entire Conference is under interdenominational and international direction. Here will be represented Protestant Missions of the World.

THE INDIA MISSIONS, 1899.

MISSIONARIES	138	STATIONS (practically)	27
Of whom PHYSICIANS (8 women)	14	COMMUNICANTS, above	3,000
PATIENTS, above	100,000	ADDED in '99, ten per cent	300
Under instruction	10,000		

A Doctor's Visit to the Rani of a Native State.

[The Doctor was summoned from Allahabad on a two hours' notice, to attend the wife of a Rajah in one of the Rajputana States. She went by rail to Delhi where she was joined by Mrs. Z., of the Rajah's household. Thence they traveled "across seventy miles of bleak hills and sandy desert, with no trace of a road," in vehicles and with attendants provided for them by the Rajah.—EDITOR.]

October 27, 1899.—We arrived here at 10.30 last night, and made out the Palace which looks more consequential in the moonlight than by daylight. This house is a beautiful one, set high on a rocky prominence, and we were so curious to see what was in it we trotted all over the place before we went to bed. I sat out on the verandah till midnight. Mrs. Z. finally persuaded me to go to bed, but I was scarcely asleep when I heard her scream. Something was making a terrific noise, and I soon found it was dogs at our lunch baskets, as I had left the door open. . . . An armed uniformed guard stood at every corner of our house all night. As I wakened this morning, the Rajah must have been reviewing his troops (500 soldiers he has) for I got the sound of three cornets, a drum and a fife, all playing the treble of some march, and caught the gleam of rifles. It is much hotter here than in our part of the country. The town is in a valley, and hills so closely about one wonders how one got in.

MORNING BATH UNDER THE HYDRANT, ALLAHABAD.

October 28.—I sent a *salám* to the Rani that I had arrived and was ready to come to her, and she sent me a courteous *salám* saying she would call me when I was rested. I again sent *salám*, saying my time was precious and I was quite rested enough to come over. So, after some hours delay, I was called.

I found the Rani a little dignified woman of thirty-five, good looking, polite, and just a hundred years ahead of most Indian women in her ideas and views. She has been well educated in Hindi and in English, though she will not speak the latter. She reads English novels and newspapers, knows what is occurring in the world, and believes in all that is good, hating deceit and intrigue. She believes in one wife for one man, dresses very plainly, wears no jewelry though she has a hundred thousand dollars' worth in boxes; she knows the Bible very well. She drinks liquor only on feast days, and then because forced to. She is very gentle and very sad, because the Rajah whom she dearly loves insists on having concubines in the Palace. Her eldest daughter is a tall, well-made girl of seventeen, rather gifted in many ways. The Rajah is even fonder of her than of his son and heir, because she is much more like him. She was married at twelve and she and her husband are just like English lovers, and, when separated, write each other every day. She has never had children and it grieves her very much. She speaks English well. The boy who is heir to the State, is simply devoted to his mother, whose heart is bound up in him. The Rajah is a large, handsome man, of a bold type. . . . He went to England to the Jubilee and dined with the Queen. Sixteen large photographs of him hang about these walls. We go to see the Rani twice a day. We spent two hours last

evening on the verandah with her, watching the stars, and she asked many intelligent questions about the coming shooting star season.

Water is so scarce here the Rajah has sent away most of his elephants, camels, horses* and sheep. It is brought to our door on a camel.

The Rajah's people are all Hindus, but his aid-de-camp is a Persian, and his engineer a Roman Catholic. He is sorry my time is short, as he wants me to see a tiger hunt. There is a telegraph station here, and a post-office with one delivery a day. It takes three days for a letter to come from Allahabad, on relays of camels.

Now let me tell you about the house we are staying in. Years ago, a woman physician here had to live in a little uncomfortable house, until she insisted that another be built for her. It overlooks all X——. Besides being on a rocky foundation it is built upon a 12-foot plinth, having 14 steps on the east side and on the north 22. It has a 14-foot verandah on four sides, a fine place to take exercise. There are eight rooms, the drawing-room being 40 x 38 feet; the bathrooms as large as ordinary bedrooms. It cost Rs. 300,000. All the walls are delicately tinted and frescoed. The house is furnished with English furniture, beautiful glass chandeliers, tiger and leopard skins strewn all over the floors, curtains everywhere, a piano, organ and music-box in the drawing-room, marble tables, clocks, vases, iron bedsteads, and eiderdown rugs. The desolation of the place would drive me mad.

Sunday, Oct. 29.—I am to leave to-morrow night. My box arrived only to-night, and wasn't I glad of clean clothes!

Two Nurses.

A Corner in the Ward.

Christina, the Bible Woman.

SARA SEWARD HOSPITAL, ALLAHABAD.

Last evening we sat in the drawing-room talking with the Palace people for some time. Some of her women-in-waiting are rich village women who consider it an honor to wait on their Rani. The daughter has an American organ, and played *bhajans* while one of her women beat the *dholak* (drum) and sang. Then we all sang a few Christian *bhajans*. I sang, "Home, Sweet Home," to the daughter's accompani-

* Many have since been shot on account of famine.

ment, and it did seem so out of place in that house full of heart-burnings and contentions. I always breathe a sigh of relief when I leave the Palace.

The Rani has a great regard for Christ as a man, and sympathizes with his sorrows and sufferings; so much so that she once had a Jew driven out of the State. The Rajah is very fond and proud of her, only his councilors and his bad women are influencing him continually against her, as they know she hates their low ways. After our "musicale," we went out to a big dinner they had prepared for Mrs. Z. and me. Women in the courtyard sang while we ate, and one woman recited the names of fourteen of the Rajah's ancestors, long names, in a singsong voice. They put atter of roses in our ears, and flowers on our necks and in our hair, and sent twenty-one kinds of native candies home for us to eat. Remembering my precious liver, I gave my portion to my man-servant.

They had beautiful English tablecloth, napkins, and table service.

Once we went at the usual hour, and the ladies were bathing and dressing and kept us waiting an hour and a half, so I went home. They were astonished that I would not wait. Mrs. Z. has to tell them amusing stories, and if she runs out of small talk they get sulky. She settles quarrels, keeps the Rani's accounts, etc. Some one brought them all a present and never got a "Thank you." I am told they think it bad breeding to exhibit pleasure or surprise at anything. I shall be glad to get back to Allahabad. The Palace is like a jail, big high walls about it, with rooms built into this wall, and it is centuries old. I am still too American to appreciate antiquity.

Oct. 31. On the Road.—This bungalow belongs to the Survey Dept., and I have one night's use of it for fifteen cents. I am alone now, and a big bag of rupees which I have is a source of trouble and anxiety, as I sleep with it under my head and have to watch it put on the camel. The worst of it is, all the men of my escort know I have it. I left X—— at 5 P. M. Monday, and had an escort of my own servant in a cart, four camel outriders, four horse outriders, sixteen *palki* bearers, my *rût* driver and a man by the name of Wazir who rides beside me and leads my horse. The Rani was determined I should have plenty of variety in the way of conveyance. I learned later that Wazir, the Mohammedan, has sworn by the Koran to kill one English person before he dies, for which act he will go to Paradise. He has been very attentive to me and evidently doesn't mean me to be the victim, though a woman, alone, hundreds of rupees—surely that is tempting enough.

I wish you could see the decorations of this *dak* bungalow. The Rajah has two long mirrors set into the wall facing each other, and it rather startles one to see two of one's self. I am so dirty and tired looking I try not to recognize myself. On the wall to the east is a picture of the old German Emperor, next him a dancing girl, then Queen Victoria, next a dog, next some general, next another dancing girl, then Lady Dufferin, then a native prince, then a goddess, next the Prince of Wales, and so on around the four walls. Colored glass chandeliers hang from ropes and the furniture is old and shabby.

Delhi, Nov. 2.—Such a good, satisfying breakfast, and I feel like a new person. Am rested, perfectly well, and glad to be over my eleven days' wanderings. *Bertha T. Caldwell.*

Educational, In the India Missions.

Of the *Jumna School, Allahabad*, the Government Inspectress says: "It is one of the three best in the Northwest Provinces and Oude." Ten girls united with the church during the last year.

Dehra High School. The inspectress reports: "This school draws the pick of the girls in the Northwest." Mrs. Robert Morrison says: "A more modest, intelligent and ladylike set of girls it would be hard to find." The number of pupils is 100, all, outside of ten free scholarships, supported wholly or in part by their parents.

The principal, Miss Donaldson, says: "A more than usual amount of illness has caused us to feel the need of a medical woman missionary in Dehra." The

Mission joins with the teachers in asking the Board to supply this need.

Hindu Zenana Schools of Lahore (day-schools) have been brought together under one roof.

Mrs. Gilbertson reports: "Many obstacles presented themselves. There was the usual disinclination of the teachers to depart from old customs and the difficulty of getting a suitable building. Rents were too high, and we were almost in despair when Mrs. Isa Charn one day came across an old mansion that was to be torn down. The locality was just what we wanted and, to our surprise, the owner not only agreed to rent the place but was willing to repair the walls. Jan. 21, 1899, we brought our girls together, and for a few days it was confusion beyond words to describe. The girls, not being used to such spacious quarters, ran wild. Play seemed to be the one idea. We could only submit and play with them till the excitement and novelty wore off. It was no easy task to sort them into classes and get them to stay in the room allotted them; in fact, this was only accomplished by putting the chains on the doors and literally locking them in. The girls, however, soon learned that we were there for work.

"We closed the separate schools with 129 names on our rolls. Six months after centralizing we had 204."

Two Day-schools at Kodoli, W. India, one for Mang the other for Mahar girls, have been held in the same schoolhouse; have even met in the same room for closing exercises, and though this produced a "clashing of caste prejudices," and "strategy" was necessary to preserve harmony, Miss Brown believes these schools may actually be united, when she can secure an Indian teacher "capable of handling sixty girls in the absence of the missionary."

Miss Brown says in her report: "Child-nature is the same the world over; the children like to come to school. But mother-nature with Plymouth Rock to start from, and Mount Holyoke, Vassar or Wellesley for stepping-stones, is a different article from that produced by suttee, Buddhism and the theory that woman was born to serve her husband, her only lord. "What does a girl want of an education, any way?" So say Kodoli mothers. Four midgets of eight to ten years, whom I thought safe sheltered in the boarding-school at Kolhapur, were brought back by their parents. They must be married, and a Christian education would ruin their prospects in the Hindu matrimonial market."

Girls' Boarding-school, Kolhapur. About sixty resident pupils. School being much safer from contagion than their homes, the girls were kept there during vacation.

Mrs. Goheen says: "We interrupted annual examinations to have teachers and all inoculated against plague. Dr. Wanless came from Miraj. Then the whole school deliberately went to bed with fever for two days, and regaled itself with parched rice and little spicy cakes boiled in oil. The smallest girls did not suffer at all, but they chose to be in bed—in the fashion. Making allowance for the difference in complexion and dress, our girls seem to me like nice girls the world over. When I go down to the dormitory in early morning, I usually see a group at one end of the verandah studying. At the other end, perhaps two or three chatting together. Little ones come flocking about to tell me what has taken place over night. One has a cough, another a cut finger, buttons are off the jacket of a third. The cooking circle is getting breakfast, the grinding circle is grinding flour for to-morrow, the combing circle of big girls attend to the hair of the little ones. Others are sweeping, and the bustle of this home industrial school is very pleasant."

City High School, Lodiana. Over 400 boys.

Christian Boys' Boarding School, Lodiana. About 80 boarders, 15 day-scholars. One boy took first prize for the Province in Scripture examination, another boy, in a Sunday-school examination, took primary department prize for all India. The school stands high in athletics, and holds the silver belt. The shops in the industrial department more than pay expenses.

Forman College, Lahore. The percentage of successful candidates for university degrees was larger than from any other college in connection with the university. A graduate, a convert from Mohammedanism, filled the Chair of

Philosophy last year. There are three Christian Indian professors on the staff. Of 322 students from all quarters of Northern India, 30 are Christian men.

A Convention of Indian Christians at Morinda.

[Within two or three years five churches have been organized by Lodiana Presbytery, and these were represented in the convention.—EDITOR.]

A meeting held monthly by workers in my district for their own spiritual advancement, was enlarged last October to a two days' convention. We wanted a Christian *méla* but found it cost too much, so we decided to simply increase the size of our meeting by allowing each worker to bring five others.

You in America cannot understand from what a depth of degradation the most of these have come (they are low caste) and so could not altogether enter into our joy. Here come the Christians from Sil, a village five miles away, walking in, singing, and carrying flags with a banner. Next we hear drums, cymbals and bagpipes, with singing, and we know that the people from Mianpur are coming. How well they sing and play, and how they enjoy it, too!

The convention opened with an evening meeting of prayer and thanksgiving and addresses upon the subject—"The Marks of a True Christian." We had four services on the Sabbath and closed Monday morning. It was a grand sight to see the 150 earnest, upturned faces of those evidently anxious to hear and ready to learn. They were ready to take part in discussion, too, upon questions about Christian marriage, the education of women, debts, etc. While opinions varied as to how to get over difficulties, the speakers were uniformly courteous to each other. *Sarah M. Wherry.*

REV. E. P. NEWTON, also says:

"The convention crowded the little church almost to its utmost capacity, the congregation sitting packed together on the floor, while Hindus and Mohammedans from the towns occupied all available space on the porch, at the windows and doors. Indeed one of the most useful results of this gathering of Christians was the stir it made among new Christians of the place, and the opportunity of speaking to crowds that hung about late into the night. On Sunday, in the morning, the subject was, "Filled with the Holy Spirit;" at 1 P. M. we had communion, at 5 there was discussion of topics of practical importance to the new converts. After this conference we had dinner, and the day was ended by an evangelistic service out of doors which lasted till near 9 o'clock and was attended by a large audience.

"To me, who worked in that district many years ago when such a thing as a Christian convention was undreamed of, the occasion was one of great encouragement."

Itinerating in Morinda District.

[Rupar and Morinda districts are forty miles east of Lodiana. There are 770 Christians, low caste, in about 80 villages; Mr. Uppal, evangelist.—EDITOR.]

Annual Meeting over, Miss Wherry and I began to pack for camping in the Morinda and Rupar districts. The day before we started my box of medicine came from Lahore. We took the 4 A.M. train, accompanied by our emigrant-like assortment of baskets, boxes, bundles a syrup tin of tar and a pail full of miscellaneous articles. There was no doubt about our being missionaries.

About 6 o'clock we arrived at Sirhind, where we procured *bailies* for Morinda. A horrible road; we walked a good deal to rest our backs. Next morning on to Bahla, four or five miles from Morinda, where there are a number of Christians. The very next day I had a hundred patients at the tent. It seemed as though all the blind in the district came, but I had seventy the day following. A record of patients, villages and people for the ten days we have so far been out is as follows: patients, 600; villages visited, 20; audiences, 1,362.

Sunday we had word that Barkat, one of our workers, had been ill with

pneumonia twenty days, so that afternoon I left for the place, four miles away. He is the only Christian in the village and during his illness was greatly tried by his heathen relatives who wanted to perform their rites in order to preserve his life. He was firm, however, and allowed nothing of it to be done. I found him very weak and stayed there two nights. I had supper of popped corn, a cold biscuit and an orange. Next morning a man offered to get me some breakfast and it was a mess. I made a cup of coffee on a spirit lamp. That little coffee-pot had quite an experience. In it I washed hands and face, in it made a mustard plaster, made coffee, and was just about to fry some eggs in it, when Miss Wherry and the cook walked in. Next day we went over to Manela, where we were joined by Mr. and Mrs. Jones, three boys, and Miss Clark. There we had a good time.

(Later date.) Christmas we were in Coonoor, a very poor place to get Christmas presents, so we got up jokes instead. The young men workers who were with us were out singing in front of the tents before we wakened. After breakfast Miss Wherry and Miss Clark went out in the cart to villages, while Mrs. Jones and I went into Cham Kaur, where we were camping.

The first house we entered was that of a Hindu. They had asked one of the Christian women to take us there, and we had a nice, attentive audience. As we left, a Mohammedan man, who had come for medicine the evening before, asked us to his house to see his mother's eyes. Having looked at the eyes we asked if we might sing. The women were delighted and listened nicely. In the third place I found an old friend of last year. She remembered the chorus of a *bhajan* but not much else, for she explained that the difference between us is that we say Isa (Jesus) and they say Ram (one of the Hindu incarnations). As we went down one of the alleys we saw women spinning up a little side alley. "Shall we come and sit with you?" we said. "Oh, yes, come along; give them a *charpai* to sit on." We were no sooner seated than a woman charged her boy to be careful not to touch the clothes of the Christian woman with us, as she was a low caste. This furnished the text for this place—that we are made impure by sin, not by touching the clothes of one lower than ourselves.

I was going to tell you what we had for Christmas dinner but have forgotten. I think it was a chicken, and suet pudding. In the evening we had our usual meeting for Christians, and the day after moved on to Mala, stopping at several places on the road to preach. Our ox carts, except one containing two big tents, were delayed. From 3 o'clock

POTATO WOMEN OF THE HILLS.

till dark we waited—no bedding, no cooking utensils. Mrs. Jones and the children sat in the tent for fear of catching cold, but the rest of us sat on a heap of cornstalks and watched two distant lights which gradually came nearer.

In that place was a man called a *zaildar*, who has charge of some forty villages. All the time we were there he was very friendly. I was called to see a daughter in his family, and was much surprised to find she has a New Testament which she reads very well. At a second visit I saw the mother and aunt also. They were about the most quiet and refined Hindustani women that I ever saw. We took the baby organ

to their house, so it was quite an occasion for them. Mr. Jones had several talks with different men in the family.

Maud Allen.

Woodstock in the Himalayas, Past and Present.

When Woodstock as a school was in a moribund condition, our Mission purchased it from the Church of England Mission, intending it for a healthy place where missionaries might send their children to get an elementary education, while obliged to keep them in India. Early in its career Mrs. J. L. Scott took charge of it and for seventeen years she was principal. During that time it developed from an elementary grade and now teaches up to the First Arts degree, or about to the end of sophomore year in an American college.

It was found best to admit children of European and Eurasian families, for there were few schools for girls—still fewer established on Christian lines. Our mission felt that the godless lives of foreigners in India was one of the greatest hindrances to the progress of Christ's kingdom, and that they needed the gospel as much as the heathen before whom they stand as examples of Christians. The Eurasians are anxious to be known as English people, though many have a small proportion of foreign blood. They speak English, dress in that style, and follow English customs more rigidly than the English themselves. They want their daughters to have all the accomplishments of English girls. So, Mrs Scott found she could gather a large number of them at Woodstock and bring decided, personal, Christian influences to bear upon them for nine months every year. We must have the educational status which will attract them, especially in music and art, but the school has always been supplied with missionary teachers, who while instructing in secular subjects have tried, first and foremost, to bring the girls to Christ. During the past twenty years, many have come to the school, frivolous, ungodly, twisted as to their moral sense, with all kinds of hurtful habits and ideas, and they have grown into strong Christian women, finally going to their homes to become centers of sweet, refining influences. More than one missionary assistant now in active work has been educated at Woodstock and received her impulse in this direction while here.

Mrs. Scott was a very remarkable woman and made the influence of her character felt all over India, through the girls whom she trained. Since her death (1892) there have been many changes, and these changes, together with an epidemic of typhoid last year, have given rise to a lack of confidence in the minds of the patrons. As a consequence, the school has run down and lost its prestige. In this difficulty, Mr. Andrews and I were asked to come to Woodstock as joint principals, and, feeling deeply the importance of such a school, we relinquished our work on the Plains and came here January, 1899. We do not feel that we are any less missionaries because our work is educational and done in the English tongue, but we are assured that these girls, who are to be the future wives and mothers in this land, will multiply any influence we may exert towards winning souls to Christ.

God has richly blessed us this year. Within the past two months twenty-eight pupils have given their hearts to Him. For some time we have seen evidence of the Spirit's work in some hearts, but in September a large number of girls reached a decision to live for Christ. It has been a change which affects their daily lives, and the whole tone of the school has been different. Girls who were selfish, passionate, unruly, obstinate and frivolous, a few months ago, are now gentle, thoughtful, amenable to rules, and trying to help others. It has been a blessed time. I want you all to love my dear girls, who have so much in this heathen land to debase them, and to pray for them and Woodstock that we may be used of God to help bring India into His kingdom.

We try to keep the whole educational standard above the average. At the last government examination, one of our girls passed the First Arts, standing first out of 763 candidates. Thus Woodstock leads the province educationally.

It is poor policy to equip such a school as this with a meagre staff of missionary teachers and we ought to have more. As we have seen the steady quiet work of *Miss Mitchell and Miss Wherry, and the influence they have over the girls, we have longed to increase the number of cultivated American women here. At the last meeting of the Board of Directors, I was authorized to ask for one teacher to take charge of the kindergarten department, and we all trust this application will receive prompt attention.

Sara C. Andrews.

* Has been four years in the school; Miss Wherry, daughter of Dr. Wherry, has charge of the Art Department.

Christmas for the First Time in an Indian Village.

It does not seem best for me to undertake going into the villages without being accompanied by a Hindustani Christian woman. At first sight I am such a strange object, and, because white, so connected with the English officials, that the village women would run and hide and have nothing to do with me were it not for the Hindustani woman with me. She is my go-between, and after we once get an audience it does not take long for the women to learn I am not such a fearful creature after all. She knows and understands them much better than a white person ever can, besides being a living proof that Christianity is for Hindustani people as well as English. At our camping place, here in the region of Dhakpura, I take the wife of the worker who is in charge of the surrounding villages.

Dhakpura vicinity, in Etawah district, is where people were baptized by Mr. Ely a year ago. Mr. McGaw made them several visits during the year, and one of our Indian workers and his wife are living here in a tent in the midst of the principal family, which has become Christian. In this family are the old father and mother, three sons and one adopted son, two little granddaughters and three daughters-in-law. Of the latter, the youngest is about eleven years old and her husband twelve, while a granddaughter of possibly eight years is engaged to a man of eighteen. All of these younger ones, married and unmarried, are being taught to read Hindi and Roman Urdu.

Before leaving home, our plan was to reach here in time to celebrate with them their first Christmas as Christians. It was gratifying to hear with what zest they sing Christian *bhajans*, and how they like telling of the birth of Jesus and other stories in the gospels.

On Christmas Day we sent invitations to all the Christians in adjoining villages to take Christmas dinner with us. Those that came did justice to the goat's meat and potato currie, *puris* (a favorite bread), sweets and oranges. By way of presents, I gave the young women cretonne sewing bags fitted with needles and thread, and to the children striped flannelette coats cut and ready to sew, with instructions for the women to learn to make the little coats themselves. Afterward I heard many stories as to the awkwardness of some women with thimbles, or in trying to make decent stitches, and of the ambition and success of others. One woman who had no little coat to make made a shirt for her husband, much to the delight of both, saving three annas that she had always had to pay before to get it done. If you knew the thought, work and prayers to get these poor people into this position—*ready to learn*—you would realize our joy at every sign of development.

VEGETABLE MARKET, ALLAHABAD.

[For all Allahabad pictures in this issue we are indebted to Dr. Caldwell's camera.]

Since coming into camp here we have

spent all our energies on these new Christians and their relatives, who in the eyes of Hindus are but the filth and

A FAMOUS OLD WELL.
Allahabad University Grounds.

off-scouring of the earth on account of the dirty work that has fallen to this caste to do for higher castes. Now that our workers and we are associated with such people, we are looked upon very much in the same way. It is humbling, and takes divine grace and love, and we are so thankful that Prabhu Charra and his wife are not keeping themselves aloof, but are showing such love that the people themselves speak of it in loudest praise.

The other day we made a visit to the wife of one of the men whom Mr. Ely baptized. Her heart is still very hard. She says, if her husband's soul is saved let it be, and let hers be lost. Among other equally silly remarks, she said, "When the blood in the hands of Christians turns to milk, then I will become a Christian." She has three nice little boys, whom we would like to have the chance to educate and train. This much progress we could see: Last year she would not even look at the *mem sahib*, and this year she is glad to have me come and sit on her *charpai*.

A large roll of art pictures which was sent me is to be used as prizes to these women for learning to read. They like English pictures and I think the influence of them is very refining.

Ella H. McGaw.

Kodoli, a Sub-Station in W. India Mission.

The people are so poor that the personal property of an average family, including clothing, is worth about $1.65. Men earn two cents or two and a half a day. As an encouragement to the Christian community some industrial aid has been given them. A windmill has been set up for operating an irrigating pump and other machinery, and Mrs. Tedford has started a weaving enterprise with a single hand-loom. A Mussulman weaver has been hired to teach a Christian young man to manufacture a coarse cloth which is in general demand.

The church numbers 106 adults; 9 were added last year and 9 reverted to Hinduism. The latter were out in the country beyond quarantine line, which prevented their pastor from having communication with them. Alone, neglected, inexperienced, they were borne down.

Eleven women take turns with the missionary in leading the women's prayer meeting; only seven of them can read the Bible. An elementary reading class for women is one of the Kodoli features, and the promise of patchwork for a quilt is the bribe to punctuality. Little children swarm to the class with their mothers, and they, too, learn so much that Mrs. Tedford is constrained to let them stay. "A freshly baked cake of native bread divided among them has proved a great incentive to order, for only good children get a wedge, and in these days children often go hungry."

Miss Brown's twenty-seven orphans, "Children of the Public," are, some of them, in boarding-schools, the rest housed in different Christian homes in Kodoli, where they are of use to their foster mothers. One woman mothers eight orphans. Two of these waifs have been the means of their heathen grandmothers giving up idols and joining the church. Miss Brown has lived in Kodoli about five years, and Miss Sherman was with her until her removal to the China Inland Mission last summer.

And now famine and plague have come

to Kodoli. The highest town officers and many others have succumbed to plague. Dr. A. S. Wilson of Miraj, has been appointed to the vacant dispensary.

Famine—The Village Settlement.

[The writer with other members of the Village Settlement went to West India in March, 1899; they are temporarily at Miraj.—EDITOR.]

It seems really selfish for us to keep all that appears necessary for daily food when the famine is "sore in the land" and increasing. We have felt thankful for two cablegrams from the Board, bringing so far $900, to be divided among our five stations. Here at Miraj, a little rice is given out twice a week to about a hundred people — blind, lepers, etc.— and one hundred and fifty people are on relief work on the compound, glad to earn—the men, four cts. a day, women three, and children two cts. (same rates as paid by Government). Their work has been principally digging up white-ant hills, making new paths between buildings and commencing to dig another well. Often I see women go past, each carrying a basket of earth on her head and a little child upon her hip. The people are paid every second day. I am told that on Government relief work in Native States they are paid only once in three weeks or more.

TIGER KILLED VERY NEAR MAHABLESHWAR,
While the "Village Settlement" was staying there.

The scarcity of water is the saddest feature of all. Government wished to take 30,000 people on relief work in a place north of Bombay, but found they would not be able to get water enough for them. Dr. Wilson says we shall here, before long, find people reduced to eating leaves, and then they will come around begging for food, although they look fat and bloated, because fermentation has set in. But enough about the famine, you have probably heard much.

As to the Settlement, Marathi study goes on slowly but surely. Since August we have had simple Marathi prayers daily for our servants, and it is a joy to begin to say a little of what one longs to.

I remember vividly our experience during a two weeks' tour with Miss Wilder, in September. A rest house, which was typical, was somewhat like a carriage shed near churches in the country at home, only raised a couple of steps above the ground. One end was curtained off for our use by a thin native rug, bed-spread, etc.; at the other end our cook and family and the helper took up their abode, and, into the space between, the oxen of our small omnibus-like conveyance were brought up for the night when there was likelihood of rain. One evening coming out from our enclosure after supper and prayers, we found a dozen or more Mahar (low caste) men sitting quietly waiting for us. They stayed an hour and a half and asked

thoughtful questions. Another evening, a Brahman came with a group of his friends. I was at a loss to imagine where we should receive our guests, as the cattle were already installed for the night, but Miss Wilder was equal to the occasion; the oxen were ordered out, and the stable was turned into a reception room! This young man came three times. He seemed impressed by a *bhájan*, the subject, "No Salvation Without a Saviour," and went away singing the refrain. May God continue to speak to him through a couple of Gospels left with him. It may be years before he again hears a living preacher.

Alice L. Giles.

A Field that is Not Overworked.

I saw from Nerla (Kolhapur State) something of what I have been called to. In the twenty-five villages within a five-mile radius from Nerla there is *not one Christian nor one worker.* Our hearts were touched as we went to one village after another. When again will they hear the gospel message? But there were towns or cities we did not enter. Such a door for men! We are praying specially for our location (Village Settlement.—ED.) but every part seems equally needy, and villages—villages everywhere, and the people lying down and rising up indifferent. *Mary Thompson.*

Talk about villages! There are cities in the Konkan* great and high, strongholds of Satan, and not one missionary holding the fort against him. Traveling northward from Ratnagiri by ox-power at the rate of 10 to 20 miles a day to our camping spot, we stopped two or three days each at three rather tidy government bungalows, making opportunities in each town to preach. What a tempting field for a home pastor! Instead of a dozen churches within a mile, as is the case in my native city, he might gather his congregation within *a parish of seventy-five miles*, and be robbing no other. I registered a vow that I would not forget the appalling needs of the Konkan. Granted that we had no bread for many days, that the milk was undrinkable, mutton *non est*, chicken ditto, that some villain stole a new tent (alas! it was borrowed) from one of our carts, and no grass could be found for our oxen—still, I reiterate the need of Sampsons and Deweys in this warfare, and I know of no field in our mission that affords more opportunities to a good soldier to suffer hardness than the Konkan.

A. Adelaide Brown.

At Kankavali, a place of 5,000, with a weekly bazaar attended by many thousands, we stayed ten days or so; services at our tent were largely attended. One police officer who had been in a mission school was found midway between heathenism and the kingdom of Christ. There is no dispensary within a radius of twenty miles. Here we were 35 miles northeast of Vengurla,* probably *twenty miles beyond any point at which the gospel had ever been preached before*, in the midst of a great and poor and, in every respect, needy population.

Masura is a long valley of palmi trees running north and south, near the river Kalavali. It is full of small villages and *had never been visited by missionaries.* The people were at first afraid of us and refused us water. In one place they thanked us for our message, our teaching being emphasized to them because their *guru* had just left, carrying off one of their married women, so they were better prepared to hear of Christ, the perfect *guru.* . . .

Thus we made a complete circuit to the northeast of Vengurla and, excepting Kudal and Malvan, in country untouched before as far as we knew. We found about six men who had heard the gospel before and were more or less in the position of inquirers. It is a virgin field for the gospel, for medicine, literature and education. The district where this tour was made is perhaps only a fifth part of what would fall to the share of Vengurla, if a station. Between our seven camps we traveled about 100 miles by bullock carriage, over third class roads without bridges. *J. M. Irwin.*

*The strip of country between the Western Ghats and Arabian Sea. For map see WOMAN'S WORK, April, 1889.

*Vengurla is 90 miles south of Ratnagiri.

INDIA.

Miss McGaughey, of the girls' school, Allahabad, wrote Jan. 13, 1900:

We are having our coldest weather. I am dressed in wool, and go shivering about in a heavy cloak mornings and evenings. I suppose it really is not so cold as we think, but the great heat for so long before unfits us for enduring changes in temperature. We have not had a drop of rain since early September.

Miss Fullerton is now in Lodiana with her sister, so Miss Tracy and I, with three teachers who board with us, are a family of five in this big, queer old house. Miss Johnson takes breakfast with us.

Later.—This is the way my letters all get written, quite on the installment plan. We had a lovely rain last Sunday night; it will help the crops immensely here.

Jan. 25.—Been having heavy rains for over a week. Quite unusual. They would have been of great value if they had not been accompanied by

A TERRIBLE HAILSTORM.

Such immense stones I never saw before. The trees were stripped of their leaves, and grass and grain were beaten into the earth. Poor India!

We have had a sad affair in our school. The girl whom I had adopted as my special *protege* seemed slightly ill and began to act very queerly, at last becoming violent, and we sent her to the hospital. Dr. Caldwell pronounced it active insanity, brought on most likely by rupture of a blood vessel in her head. She died Tuesday.

Mr. Inwood has been holding a series of very helpful meetings here. He was sent out as a deputation from the Keswick Conference.

The great *mela* is going on out at the junction of the Ganges and Jumna. We drove out that way one evening and met a crowd of elephants and camels, great moving silken banners, bands of music(?), crowds of fakirs, etc., all bringing some rajah and his family in to wash away their sins in the muddy waters. Our horse became so frightened that we turned back, and have not gone out since.

The things which I get done seem of so little importance that I often am rather disturbed over the matter. Still, some one must see that the children's shoes are well made, that we get enough milk, that the meat is good.

Mrs. Gilbertson writes from Lahore:

After a delightful vacation spent in Kashmir, I started into the winter's work with renewed zeal.

Our central school scheme has worked well. Bibi Sahiba and I have all we can do to get in all the work. In a school full of girls your opportunities are numerous. Just now we are trying to impress on the minds of the new classes that stealing is *wrong!* They do not seem to think there is any wrong in stealing such things as books and slates; really it is almost impossible for them to think there is sin in stealing. They

SIMPLY LOOK AT ME AND LAUGH

when I try to explain how *wrong* it is. We have some very bright girls coming in, and our old girls come occasionally to see us, and we find them ever friendly and not forgetful of the lessons learned in school. As they make homes and have families, we hope their children will not have the hindrances they had, and that many may be free to confess Christ.

A WINTER'S WORK MAPPED OUT.

Perhaps I might tell you how I fill my days and what my various interests are. Sunday, Bible school amongst English-speaking children. I have a class of twelve young girls, and also play the organ. I come home, have breakfast, go to Hindustani church. In the evening, service in English, where most of our Christian students attend; also play the

organ there. Monday afternoon and evening I am at home to all who wish to call. My husband always tries to be in, in the evening, and sometimes our table is filled with our young student friends whom we always welcome to supper. We find this arrangement is much appreciated by the men, and we are certainly getting to be very friendly, and there is now, I think, no thought of the white and dark skin between us. We have found it difficult to get the students to realize that we have no feeling on that score, but we are all opening our homes, and there is a

DECIDED CHRISTIAN FELLOWSHIP.

I wonder if you could send me some good American popular songs. Our boys so enjoy them. I know that the song of the season is often thrown out or laid away and never used again. If you would remember us out here and let us have the benefit of these, we would be glad. Students in India, just like students in America, enjoy a bright, jolly evening, and we prefer they should have such in our homes. We have found such a difference in them since they began to realize that our mutual relation is that of friends, and not only of teachers and taught.

Tuesday I am all day in Hindustani work; school till two o'clock, afternoon spent in visiting. Wednesday likewise, only Hindustani prayer-meeting comes at 5.30 o'clock. Thursday I mount my wheel and go to the far side of Lahore hunting up church members and Sunday-school scholars. In the evening English prayer-meeting. Friday is city school day. In the afternoon my husband and I go for a long spin on our wheels right out in the country. I often spend that evening at the piano, or friends may drop in for an hour. Saturday is a busy city day, full of school work. In the afternoon a Junior Society, after that, our union missionary prayer-meeting. This is the outline of a week, but there are many engagements that are not fixed, calls, guests, or a social where my music generally takes me, either to sing myself or to play for violin.

Mr. Gilbertson is president of the Y.M.C.A. and another has been started in the station, and between the two there are meetings galore. At the time of the sports tournament, as our Christian men are in most of the teams, we generally serve tea and light refreshment for them during the ten days they are playing. At Christmas there are what I call "efforts" at gaiety. Our students generally give the only really pleasant evening, and "Kennedy Hall" at home is delightful.

MISS GIVEN wrote from camp in JULLUNDUR district a few weeks ago:

Could you see us just now you would be surprised at our portliness. We have dressed for dinner and have put on two dresses each, gaiters, warm jackets and underwear, and are waiting for a summons to the dining-room, which is in a tent close by this little one of ours. Dr. Newton and John are in a tent the other side of the dining-room. As you may suppose from the above, it is cold here now; warm at mid-day, though. We came out from Jullundur the day before yesterday and will go back the day after to-morrow. We could not stand much of it at a time. From early morning until late at night we are surrounded by a noisy crowd. When we retreat into our tent they still surge around it, and meddlesome fingers lift aside the curtain to peep at us.

Just after breakfast we had a large party of Mussulman women visit us and they listened quite attentively. While we were still talking to them, a woman came from the Christians close by to say they were ready to receive us. It is not often that we can get these low caste converts gathered together, for their work takes them away from home. Dr. Newton went into the village at the same time and had a talk with the men. We had quite a nice time with the women and girls and came back tired enough at half-past one. We lay down for a rest, but prying eyes would peep in at us. At three o'clock we had bread and butter and tea, and were refreshed enough to set out again to attend

THE DINNER PARTY.

We gave the dinner party and the guests were the Christians, about sixty people. They sat on the ground, some in pitiable rags. They seemed blessed with large families. A few had brass vessels from which to eat, but the majority had earthen dishes. There was not much variety about the fare. An enormous iron vessel held a great mess of rice, sweetened with coarse native sugar and liberally sprinkled with bits of cocoanut and little raisins. I don't know what else. I could see these things. I did not taste the dish myself. The way it was served was not too appetizing. The men who had the honor of dishing it out to their fellows, simply put their hands in and took out double handfuls, which they put in the plates of each person. There was water to drink. You will not find it easy to credit that this was a rare treat and much appreciated by these poor people. They had as much as they

could eat and carried off what was left. They looked so happy. Often just a handful of parched corn is all they have for a meal.

Dinner party over, we came back to the tents and had out the baby organ, Dr. Newton brought his violin and we had a service of song which lasted until nearly dark. Then we came in, shut our tent door, that is, let down the curtains, and dressed for dinner as I told you. A man who has two wives and twelve children came to invite us to his house to meet his family, and we told him we would go to-morrow We shall have a Sunday service, make this visit, and go into the village to see the Mussulman women. They sent a message to-day, saying that, if we would come, a great many would gather in one house. We were wishing they might invite us. (A little rustling noise outside and the sound of breathing informs us that we are being peeped at again. We shall have to pin towels over the cracks at bedtime.)

SOUTH AFRICA.

[Readers will be glad to hear from our good friend, who was formerly of the West Africa Mission.—EDITOR.]

MR. OSCAR ROBERTS wrote from THE SPRINGS (Box 41), SOUTH AFRICA REPUBLIC, Jan. 8, 1900:

At Springs there are two compounds, coal mines, where the natives are still staying. In the middle of the compound is a large kitchen, where the meal is cooked for the men in large pots in a brick furnace. Yesterday in the corner of the kitchen they were having some music, and I trust it is not a misuse of the word to call it such. On the West Coast, sticks an inch and one-half wide, a foot and one-half long and less, were laid on stems of the banana plant and by beating on these with two smaller sticks sounds were produced. The same thing is used here, except not having banana stems, they string the sticks over a box. There were four of these things going at once in the kitchen. In striking these sticks the rapidity of their movements seems as wonderful to me as that of a professional pianist They have also, as on the West Coast, a kind of a bow at the middle of which is a gourd, or else the bow passes through a hollow stick, the end of which is held in the opened mouth. These two things having a wire string make a noise somewhat like a jewsharp. Africans work these things by the hour. Most of the men in that compound, and in every other where I have been, are raw heathen, even though they are working in mines. They have the same amount of clothing as a Bulu wears.

There are from 400 to over 4,000 Africans in each of the two compounds. There are two ways of reaching the men. One is to get as many as possible to come out of their rooms for an open-air meeting. The second way is to take the men as one finds them, in their rooms, in the compound, anywhere.

GETTING AT SOULS.

One has to go from the known to the unknown in talking with them. Christ did not often tell people the first or second thing that they were in danger of hell if they did not repent, as true as that is. He began by telling them that a sower went forth to sow, and we imagine there was some one in sight sowing the seed. Just so one drops into a room and finds these black men smoking, civilizing themselves playing cards, eating, making ornaments, stringing beads; finds a feather stuck in their hair to add to their beauty, a lion's claw strung around the neck for a charm, finds a man smoking a cigar with the lighted end in his mouth; but there is one thing these days, thank God, he does *not* find, and that is about one-fifth of the men drunk, for in these war times the Government almost succeeds in enforcing prohibition, for they go at it as if they mean business. One goes into a room and finds something to speak about and soon leads the conversation to the things of God, and there will be men sitting around, listening and repeating over and over some promise of the Bible. They do not all listen, but somebody does every time, for God's Word will not return unto Him void. They listen with their ears and their eyes, and that expression comes over their faces which says, "Ah, that is too good to be true." *Then* is when comes an experience to the speaker that would take away strength but for God's upholding power. For, as much as in him lies, one is then baptized into the condition of the men with whom he is talking; he seems to exchange places with them, and pleads with them, in Christ's stead, to be reconciled to God, as he knows that he would want them to plead with him if the exchange were real. This is a rich joy.

KOREA.

WOMEN'S TRAINING CLASS AGAIN.

MISS BEST wrote from PYENG YANG, Jan. 8, 1900:

Our fourth training class for Christian women has closed. The 37 women in attendance represented 19 country churches; all but four

or five could read. Though it has not been long since many heard the "doctrine" for the first time, they surprise one sometimes by what they know. Some know things that it took me years to learn, and some have learned lessons in faith that I have still to learn. Yet why should we wonder? They make it their business to learn, and making their requests in simple faith of One who "giveth liberally," they receive beyond our human expectation.

The women were of all ages. One of them brought a daughter of twelve years who just about learned to read while here. Several brought babies, and while the mothers were sitting on the floor bending over their books the babies, tied to their respective backs, were sleeping peacefully or gazing about with big, black eyes. It is something new in the experience of babydom in Korea to attend gatherings of women where they themselves are not the chief theme of conversation.

On Sabbath, before the class closed, communion was administered at the women's church in the city. We believe the

BENEFITS OF CHRISTIAN FELLOWSHIP

were not among the least of those the women received while here.

I never realized how dear and helpful such fellowship must be to them as on my last trip into Whang Hai Province. Eight women from different places in the district, having been with us for a week at Anak, followed us to Sai Pyeng Dong, so that they might be with us the two days left before our return to Pyeng Yang. Then, early one cold December morning we separated on a little hill just outside the town, the Sai Pyeng Dong women to go the short distance back to their houses; the eight others in three different companies to go the longer distances back to their homes to be in the midst of heathenism, separated from each other, with little in their outward lives to help and much to hinder; while my woman and I were returning to Anak to prepare for the journey of almost 200 *li* to Pyeng Yang, where we knew warm Christian friends would welcome us home and inquire about our trip with interest. The difference was great. No word was spoken, but I think the same thought must have brought the quick tears to their eyes and mine. With a "Peace go with you," we separated, but I had gone only a few rods when I heard a plaintive little cry in English, "Good-by," and looking back I saw Song Si, a woman of Whang Hai, who used to live in Pyeng Yang, standing apart from the other women, having followed after us, and in the most forlorn attitude imaginable. It was too much. I had to walk pretty fast!

Christmas day saw us all at home in Pyeng Yang for the first time since our return from annual meeting in October. In the morning a Korean service was held at which a collection of nearly five hundred *nyang* (about fifty dollars gold) was taken up, part of which the deacons and others distributed that day among the poor of the church and city. The people are coming to consider Christmas the children's day, and this year the school girls, besides the small gifts which we have been in the habit of bestowing, were recipients of gifts from some of their own people.

CHRISTMAS SPIRIT AND CHEER ARE BEGINNING

to reign in this little country, and the story of the Babe of Bethlehem is just as sweet in Korean as in the English language. In the afternoon the foreign community was entertained at the home of Mr. and Mrs. Swallen, where a Christmas tree with candles and all sorts of pretty things delighted all hearts.

On New Year's Day, as usual, we threw open two of our homes, one to receive calls from women of the church, the other to receive the men. Notwithstanding the mercury was hovering around the zero point all day, about 900 men, women and children called to exchange New Year's greetings. The men here in attendance on the training class raised the number.

It strikes me as I read over this letter that it has rather a joyous tone throughout, and you will wonder whether there has been nothing in the past month to sadden us. There have been such things—there always are, but they work out all right in the end, usually. So what is the use of writing of them?

Last evening coming from prayer-meeting some one said: "It is warm this evening—four above zero." It is fine weather, but it is going to make it rather hard traveling for those who start off to their country work this month.

CHINA.

RETURN FROM AMERICA.

MRS. LINGLE wrote from KULING, in Kinkiang, Jan. 24, 1900:

We had a pleasant journey across the continent and a comparatively smooth voyage. When we reached Nagasaki, what was my surprise to find my husband there waiting for me, but unfortunately sick in bed with malaria. I took my baggage off the steamer to wait in Nagasaki until he should be well. The

next night I had a hard chill and developed pneumonia and, later, pleurisy. We did seem to be in for something, sure, for Dorothea was barking with whooping cough and Margaret had a hard cold, so that the whole Lingle family was not worth very much. However, "all things come to him who waits." Mr. Lingle was up in a couple of days, though weak, and in five or six days I was up, in answer to prayer I verily believe, for who ever heard of a case of pleurisy recovering in that short time? So we came on to Shanghai.

Mr. Lingle, as you know, took an

EXTENDED TRIP THROUGH HUNAN

last summer, and decided that it would be wiser to go into Hunan from the north, by way of the Yangtse-kiang and Hankow, rather than by the south, for the south is bounded by high mountain ranges which make it very difficult to move over from Lien Chow; then, too, there are no important cities in *southern* Hunan, and it would seem advisable in beginning a mission to settle in a central place. The Board has given its cordial consent to the plan and issued an appeal for $10,000.

HANGING ROUND FOR A CHANCE TO GET INTO HUNAN.

Mr. Lingle at once left Shanghai for Hankow to find a place for us for the winter, while he should go on to Hunan. Hankow is so full of foreigners interested in building the railroad that not any sort of a place could be had for love nor money. As a last resort we were obliged to come up to this mountain top, a summer resort for foreigners in Central China. There are about one hundred houses here, at present empty, with the exception of five. We are fifteen miles back of Kinkiang, about 3,500 feet above sea level. Dr. Doolittle and her mother, the children and I, have two houses and are very comfortable, away out of reach of malaria. We are having what might be called a young blizzard. I never saw the snow form in such beautiful crystals.

As soon as we were settled in November, Mr. Lingle went to Hunan. I had a telegram yesterday, saying that he has

SECURED A HOUSE IN SIANG TAU,

the largest mart of Hunan, and that he will not return at Chinese New Year as we had expected. He expects to stay there until fall and then take us all into Hunan, Dr. and Mrs. Boyd, Dr. Doolittle and her mother, and ourselves. I am hoping that he may think it safe for us to go this spring. I have had five weeks of his company since September, and none for a year and a half before that.

JAPAN.

GOVERNMENT REGULATIONS MODIFIED.

MRS. MCCAULEY wrote from TOKYO, Jan. 29, 1900:

The head master of my Tsukiji school has just been in to tell me that the written permission to continue the primary school has just come, and now we may put out our sign, "A Christian primary school, granted by government, with full required course." The forty-five minutes per day of Bible teaching is granted officially. It seems too good to be true. The head master was called to bring all the text-books taught, to have them officially examined, and with the others he took two catechisms that I use, one on the New Testament and one on the Old Testament, helps that I have prepared in order to secure systematic study of the Bible. These were closely examined and they said, "Is that the way you teach religion?" "Yes, that is our method in primary schools." "Well, we have not the slightest objection."

WITH ONE YEN, PLUS LOVE.

We usually decorate Shiba school building to look festive at Christmas, but this year on account of straitened finances, I said one *yen* was all we could afford, thirty-six *sen* for flowers and the rest for evergreens, and it would take but little time, so we could put it up in the morning if we would get there early. In the morning a messenger came, saying, "You need not hurry, it is all done." And when I got there it was a picture. Those teachers had worked till midnight. Blackboards had been thoroughly washed and adorned with pictures in chalk, artistic as Japanese alone can draw, stars in silver and a moon. All around, above, were Sunday-school roll pictures, arranged from the birth of Christ to the ascension. The Birth was framed in evergreen, and in script pasted on the wall above "Glory to God in the Highest." One chalk picture was exquisite; it represented Mt. Fuji with the sun, in red chalk, just rising, and the clouds taking on a rosy tint. Then there were Christmas bells cut from pasteboard and colored with ink, Chinese mottoes framed in evergreen, all done within the one *yen* plus love, which meant hard work.

The flowers I took home with me for the decoration of our foreign church on Sunday. Tuesday they went to Tsukiji Christmas, where the teachers were not a whit behind the Shiba decorators. Those flowers afterwards did service during a three days' educational convention. It would be hard to get more worth out of thirty cents.

HOME DEPARTMENT

MISSION STUDIES FOR YOUNG PEOPLE—May, 1900.

BIBLE LESSON.—Topic: Hardness and opposition in missionary service. 1. Opposition to be expected. 2. Hardness of the missionary life. 3. Enduring "as a good soldier of Jesus Christ." 4. Compensation amidst opposition. (Consult references in "New Testament Studies in Missions." S. V. M., 15 cts., pp. 14, 15.)

SIAM AND LAOS——WORLD-WIDE CHRISTIAN ENDEAVOR.

A Friendly Government.

"I am glad you are here working for my people, and I wish you success!"—[The King of Siam to our missionaries.] The relations existing between the Siamese government and our workers are full of encouragement, for they show the result of missionary influence and promise future enlargement. A regent of Siam has remarked: *"Siam was not opened by British gunpowder, like China, but by the influence of the missionaries."* The king has given generously to missionary enterprises and has proclaimed Sunday to be a legal holiday. Several princes and nobles have visited our schools and hospitals, and shown their favor by gifts and patronage.

Consult: Concise History of Missions, pp. 166-168; Missionary Expansion, pp. 138-139; Foreign Missions after a Century, pp. 95-96; *Assembly Herald*, May, '99, pp. 274-6; June, '99, p. 344; Nov., '99, p. 258; *Missionary Review*, April, '99, p. 268, Sept., '99; WOMAN'S WORK FOR WOMAN, May, '99, p. 128-129.

Our Exclusive Field. An Eager People.

Mission work in Siam and the Laos country has a peculiar interest for Presbyterians, for it is entirely our own. We have five stations with 38 missionaries in Siam; five stations and 43 missionaries in the Laos country. The latter field has been especially fruitful. The first converts were heroic in face of persecution, but now they enjoy religious liberty. The people are eager to hear and to receive the gospel; village after village has plead for Christian teachers. The whole country lies open to the missionaries; reinforcements are greatly needed.

Consult: Annual Report, pp. 224-5, 229, 237-8; WOMAN'S WORK FOR WOMAN, May, '99, pp. 122-6, 129-130; Missionary Appeal, 377; Historical Sketch, 10 cts.; Woman's For. Miss. Soc., 501 Witherspoon Bldg., Phila.

Expansion. Schools in Siam.

The repeated calls to the Board for men and means to sow the seed in this fruitful field have resulted in the opening of two new stations, at Pitsanulok, and at Nakawn. Additional work is planned for the districts in the north Laos country, and is needed also east of the Cambodia. In the Siam Stations we have eleven schools, several of them self-supporting. Several pupils have passed public government examination. The Boys' Christian High School at Bangkok, numbering one hundred pupils, reports a marked religious interest, royal favor, and increased receipts. A brass band is a feature of this school. A new building in a different location is needed. The Board promised the building, were the property provided; by the aid of the King and the labor of the missionaries the lot has been paid for. The missionaries hope to accommodate 300 boys and make the school a center of Christian endeavor for graduates.

Native Missions. Christian Endeavor.

Laos Christians are zealous in mission work. They are planning to undertake the evangelization of the Kamoohs, or hill-tribes. The Women's Miss. Soc. of Chieng Mai sends offerings for work in neighboring villages, as well as to Canton, China. Girls who had been pupils in the Chieng Mai school taught in five village schools, two-thirds of the expense of which was borne by the people. In Chieng Hai house-to-house evangelistic work, begun by the C. E. Society, has now been handed over to the whole church, and every Sunday afternoon, men and women, after praying together, go out on this labor of love. At Nan Station, where hundreds of men were for a time employed on public works, special services were held, aided by native Christians. In all the stations, the Laos give generously for Christian work. There are 29 C. E. Societies among the Laos, and 2 in Siam. Their influence is widespread.

Consult: Annual Report, pp. 228-238. A charming sketch of the Laos people and our missions will be sent without charge on application to C. M. Hand, Treas., 156 Fifth Avenue, New York; also, a map called, "An Appeal in Black and White."

Schools: Annual Report, pp. 213-222; Letters to C. E. Societies in WOMAN'S WORK FOR WOMAN, May, '99, p. 134-5.

SUGGESTIONS: *Latest News.* The May numbers of WOMAN'S WORK FOR WOMAN and the *Assembly Herald* will contain fresh tidings. *Map.* A striking map may be found in WOMAN'S WORK FOR WOMAN, May, '99. *Topics for Talks:*—Laos Heroes; Laos Folk-Lore; The Floating Chapel; Three Generations of Missionaries; The Personnel of this Field; Progress in Siam; Medical and Press Work.

World-Wide Endeavor.

The United Society of Christian Endeavor does not do a general missionary work, that is, it does not support missionaries in the field. It stimulates local societies to the loyal support of their own Boards. Last year over $500,000 was contributed by the various C. E. Societies to the Boards of evangelical denominations. The Presbyterian C. E. Societies, May, '98 to May, '99, contributed $39,380 to Foreign Missions. *Look out for the report of May, 1900,—may it show a march forward!* The C. E. Pledge has been translated into forty languages; there are now 10,128 societies in foreign lands, including 1,173 in mission stations. The first society outside of America was in Hawaii, the last is in the Philippines, and the world is now girded with Christian Endeavor.

Consult: "World-Wide Christian Endeavor," leaflet, .02, U. S. of C. E., Boston; Year Book of Prayer, p. 90; Annual Report, p. 9; "C. E. World," Jan. 18, 1900, p. 336; Dec. 28, '99, p. 286; Nov. 30, '99, p. 189.

L. B. Allen.

A DOZEN QUESTIONS FOR MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

1. Describe a distinguished patient in India. Pages 92–94.
2. Give three facts about schools. Pages 94-96.
3. How long did a Christian, sick and alone, resist heathen persuasion? Page 97.
4. What has been the recent happy experience at Woodstock? Who are the principals? Pages 98, 99.
5. What memorable beginning was made at Dhakpura? Page 99.
6. Where was it cold and what were the circumstances? Pages 88, 103, 104, 106.
7. Give some famine facts? Pages 87, 101.
8. Mention one good result of the war in South Africa? Page 105.
9. Where are they cultivating the power of "Christian fellowship"? Pages 104, 106.
10. What signs of the Christmas spirit appeared in Pyeng Yang and in Tokyo? Pages 106, 107.
11. How large a fund does the Board require for opening a station in Hunan? What is the name of the station? Page 107.
12. What was done with thirty cents' worth of flowers, and who did it? Page 107.

LAYING FOUNDATIONS.

Gather the children, mother,
The little heads close to your knee
In the hush of the beautiful twilight
And talk to them tenderly.
When the bright eyes grow tired and restless
And gaze at you wistfully,
And the sweet lips beg for a story,
Then gather them close to your knee.

Tell them a story, mother—
But tell them no olden tale
Of knights, that rode through the forest
To search for the Holy Grail;
Or bearded and bronzed Crusader,
Who fought in the Holy Wars,
His face towards the Holy City
And scarred with the battle scars.

Not always tell them of heroes
Who died for a nation's weal,
And opened a path to freedom
At sword-point of burnished steel;
Navarre's white plume in the battle,
Or peasant maid of Lorraine—
Not these be the theme of your story
When the daylight begins to wane.

But when you gather the children
At twilight around your knee,
Tell them a story, mother,
Of our brave ones beyond the sea;
Tell them—not *all* the valiant
Lived in the ages fled—
For ours is the day of missions,
Nor yet are the heroes dead.

And paint, in the tiny circle
Of the coin in a baby hand,
A pitiful picture of child-life
In some weary and sin-sick land.
And tell them, when at nightfall
They kneel by the cot upstairs,
That the Lord of the little dark children
Will listen to childhood's prayers.

And when through the beautiful twilight
The first ray of starlight beams,
And the children gather around you
To tell you their beautiful dreams
Of a wonderful grown-up future,
O'erflowing with valorous deeds,
Then tell them the story of missions—
Of our world, and its pitiful needs.

Tell them—nor valor nor riches
Have ever the soul sufficed,
Nor the wisdom of all the sages
Like a life that is given to Christ.
—To "take up the white man's burden"
Through loneliness, pain or loss,
Where the star of the Northland gleameth
Or burneth the Southern Cross.

Not long will your little ones linger,
So talk to them while you may;
A world may be better to-morrow
For the story you're telling to-day.
So tell them the story of missions,
For the child-heart is tender and true,
And not all the teachers and preachers
Can guide them, oh! mother, like you.

Boonton, N.J. *Eva Paine Kitchel.*

A NICE SORT OF ANONYMOUS LETTER.

Anonymous letters sent to the editor of Woman's Work are never read—they go straight into the waste basket. The following came to our notice in an exceptional way. It was sent *with a good, new mackintosh*, to one of the secretaries of the Assembly's Board.

"Dear Sir:

"I bought this thinking it was for my own use or for my sister's. Now, I feel sure it was bought for the use of some one of God's children, I think on some mission field. Will you please attend to sending it where it is needed and greatly oblige, "A Learner."

The Secretary had no difficulty in finding "one of God's children" on the "field" to whom that mackintosh is a boon, and we all decided that the letter is a model for anonymous contributors.

The Auxiliary in Emmitsburg, Md., celebrated its twenty-fifth anniversary a year ago. Contributions have amounted to a total of $1,002.95, and the original treasurer still remains in office. This society is in a church of less than a hundred members, and, as their anniversary indicates, is one of the "old guard" which set up its standard only four years after the parent society organized in Philadelphia.

Missionaries of the Presbyterian Boards who wish to visit Chautauqua, N. Y., during meetings of the Assembly in July or August, can find comfortable quarters in the Presbyterian Missionary Cottage, free of charge. Very moderate rates for meals may be secured near by, or light housekeeping is allowed. For full information apply to Secretary of "House Committee," Mrs. Julia Berry, Titusville, Pa.

SUGGESTION CORNER.

HERE'S a hint. In one missionary home the pictures were of long standing and, as a visitor pronounced them, had become "tiresome," but Christmas came and brought pleasant new pictures from America which were "whisked into the old frames" in less than no time.

FROM a very useful missionary:

"Could you put me in correspondence with the society that supports me? I have written them twice, but received no answer."

SINCE LAST MONTH.

ARRIVAL:

—At San Francisco, Miss Snodgrass, from Tungchow, China. Address, Box 270, Monterey, Cal.

DEPARTURES:

February 17.—From San Francisco, Rev. B. C. Haworth, returning to Japan.

March 3.—From New York, Rev. and Mrs. Alexander Sharp, to join the mission at Barranquilla, Colombia.

MARRIAGE:

December 14.—At the First Church, Bangkok, Siam, Mrs. A. R. Lyman to Rev. John A. Eakin, both of Bangkok.

TO THE AUXILIARIES.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of the month, prayer-meeting, third Tuesday, each commencing at 11 o'clock. Visitors welcome.

April. Prayer Union. — *The Ecumenical Conference.*

The Treasurer's books close April 20.

AT date of writing (March 1) there is a slight advance in the receipts of the same date last year. The unusual prosperous condition of the business world, of which we hear so much that it has become trite, should bring to our treasury a *large* increase of receipts in season for the closing of its books.

MRS. WELLINGTON WHITE spent the month of February in visiting the societies of West Jersey Presbytery; 31 addresses were made by her. The tour was carefully planned for by its faithful president, Mrs. John M. Moore, whose records show that 125 letters were written in carrying out this month's campaign. The fruits of these labors are already appearing in quickened interest of the workers, and aroused apathy of the indifferent.

MISS MINERVA E. ROGERS, who is now *en route* to Woodstock School, India, has been adopted by this Society. Miss Rogers has had large experience as a teacher, and has made special preparation to take charge of the younger students of Woodstock.

OUR Catalogue of Publications, which every leader and every Literature Secretary should have in their possession, and may be had for the asking, gives information of the helps we have on India. Interesting missionary letters, and selected notes on India, may be secured by sending postage with address.

ANYONE having a copy of the *Twenty-ninth Annual Report* of this Society that is not needed, would confer a favor by sending it to 501 Witherspoon Building.

THE title of a new leaflet mentioned in March issue, *How One Society Became Interested*, has been changed to *A Magazine, a Market Wagon and a Missionary*, 2 cts. Excellent for the use of Literature Secretaries.

From Chicago.

Meetings at Room 48, McCormick Block, 69 and 71 Dearborn street, every Friday at 10 A. M. Visitors welcome.

The Twenty-ninth Annual Meeting of the Woman's Presbyterian Board of Missions of the Northwest will be held in Grace Church, corner Second and Mulberry Streets, Evansville, Indiana, Wednesday and Thursday, May 2 and 3. Wednesday evening, as usual, there will be a popular meeting, presided over by the pastor, Rev. J. L. Marquis, at which there will be good speakers. On *Thursday* evening will be a conference of synodical and presbyterial officers with members of the Board, under the direction of Mrs. D. B. Wells. This meeting is expected to be most helpful with suggestions and discussions as to the best methods of work. We hope that the delegates

have been appointed and names sent to Mrs. Alexander Gilchrist, 701 Upper First St., Evansville, Indiana, who will send cards of introduction. For railroad rates see *The Interior* and *Herald and Presbyter*.

AND now what can we say this last month of the year? Three decades in the life of the Board! When we look back and see the growth in knowledge and interest as well as funds since that small beginning, Dec. 15, 1870, we thank God and resolve to press on to greater, vaster work, yet comparatively few are keeping the vows taken upon uniting with the church. "Go teach all nations," but how can "they preach except they be sent." Let us unite in prayer that never again shall the records of our Presbyterian Church show that 1,659 out of the 7,657 churches have given not one cent to help the sending. United, earnest prayer will be heard by our Father. Then, too, pray for that great Ecumenical Conference, that it may be a very great blessing to the whole world. Ask the Giver of all good to bless the presbyterial meetings being held this month. Also for the Annual Meeting, that the Holy Spirit may bless and guide in all the sessions.

THE suggestion has come from an account in *The Missionary* of the twenty-fifth anniversary of the landing of a missionary, that our societies might celebrate the first day on the field of one of their own missionaries; for instance: Wisconsin's adopted daughter, Mrs. Bird of Syria, who reached Beirût June 19, 1853, forty-seven years ago.

FOR this month we have no new leaflets on the country. But there are a large number of helpful ones on our list.

From New York.

Prayer-meeting at 156 Fifth Ave., corner 20th St., the first Wednesday of each month, at 10:30 A.M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

THE Thirtieth Annual Meeting of the Women's Board of Foreign Missions of the Presbyterian Church, New York, will be held at 156 Fifth Avenue, on Wednesday, April 11, to which all delegates will be warmly welcomed. The session opens at 10 A. M. with a half-hour prayer meeting, followed by reports and the election of officers and managers. As explained last month, the Annual Meeting will be confined to this one session, owing to the greater gain thought to be obtained by attendance upon meetings of the Ecumenical Conference April 21–May 1. It is hoped that all societies will be represented at these meetings, where men of every Christian denomination and from all parts of the world will be heard, and from whom an impetus for good work cannot fail to be obtained. Make your visit to New York at this time, attend every session possible, see the exhibit and take back to your society that which will always make you and it more useful to the great cause of foreign missions.

FROM the statement sent out by the finance committee of the Ecumenical Conference in regard to funds, we quote the following: "Every Christian in the land should feel a personal responsibility for it and have a personal share in it. That share cannot be complete without a cash investment. Should the question arise whether this investment may not interfere with the income for the regular mission work, we have only to note that whereas in 1888, the year of the last London Conference, British contributions to foreign missions were $4,666,780, the very next year they increased to $5,367,946, and in 1890 to $6,457,235. It is confidently believed that the Conference will result in such an increase of knowledge about and interest in missions as will greatly enlarge the means at the disposal of Mission Boards."

ENDEAVORERS, attention! The Y. P. S. C. E. of the First Presbyterian Church of Syracuse is paying the salary of Rev. Guy Hamilton. Is this not what the C. E. movement means, hand-to-hand work with the Student Volunteers?

LEAFLETS for April: Subject, India: *Historical Sketch*, 10 cts.; *Question Book*, 5 cts.; *Flash Lights*, 3 cts.; *Bartholomew Ziegenbalg, Hindu Widows, How the Battle Goes, If They Only Knew, In the Tiger Jungle, Missionaries in India, Premadini*, and *Travel and Life in Dehra Doon*, each 2 cts.; *A Bit of Zenana Work, Maharani*, and *What is a Zenana?* each 1 ct.

From Northern New York.

THE Twenty-eighth Annual Meeting of the Woman's Foreign Missionary Society of Northern New York will be held in the State Street Church, Albany, N. Y., April 18 and 19, 1900.

A devotional service will be held at 3.15 P. M.; 4 P. M., missionary address, Rev. William Jessup, Zahleh, Syria; at 7.30, popular meeting, addressed by Mr. Robert E. Speer, Secretary of the Board of Foreign Missions.

Thursday, April 19, the session will open at 9 A. M. with a devotional service. At 11, address, Mrs. W. F. Seymour, Tungchow, China. Afternoon session will convene at 2 o'clock. At 3 an address in the interest of Young People's Work.

DELEGATES who desire entertainment are requested to send their names to Mrs. A. S. Brandow, 188 Washington Ave., Albany, N. Y., not later than April 9. Those desiring information in regard to hotel and boarding-house rates can also apply to Mrs. Brandow. Notices sent to Auxiliary Secretaries will give full information in regard to trains, etc.

IT is hoped there will be a large attendance of young people at the meeting Thursday afternoon.

WE trust that this, our annual gathering, as well as the Ecumenical Conference of Foreign Missions, will be made a special subject of prayer. Without God's presence and blessing we shall gather in vain.

From St. Louis.

Meetings at 1516 Locust St., Room 21, the first and third Tuesdays of each month, at 10 A.M. Leaflets and missionary literature obtained by sending to above number. Visitors and friends always welcome.

THE meetings this month have been of unusual interest. Everything betokens that our

auxiliaries are doing earnest, faithful work. Many of them are now arranging programmes for their annual praise and thank offering meetings. May the recital of "our blessings" attune every heart to the voice of praise, deepen our gratitude and increase our sense of responsibility. It has well been said, "Thanksgiving is the one service that passes over from earth to heaven without interruption."

AMONG other visitors we greeted our old friend and co-worker, Mrs. J. W. Allen, who has been absent for some months.

Letters from our missionaries have been *so* good. Dr. Fleming has begun her work in the hospital at Ichow, China, a building unlike our well equipped establishments. Mrs. Margaret Demuth Schemerhorn is much encouraged in her school in Tabriz, Persia. Seventy-five pupils were enrolled. Miss Carrie Clark is going about from village to village in India telling the gospel story to those who will listen and, among the many indifferent, there are some who heed the word spoken. Dr. McArthur, India, tells of being called on to attend critical cases; of the gross ignorance and superstition which forbids the touching of a young mother by a physician until her baby is ten days old, when it is often too late.

MISS MARY PALMER is resting at her home in Parkville, Mo.

MRS. C. H. NEWTON of Hainan by her request was adopted as our missionary and placed on our list for prayer.

Reports of our traveling library are most encouraging. One writing from Chickasha, Indian Territory, says: "We referred to WOMAN'S WORK FOR WOMAN more than any other book, and I really believe it was the most helpful." This library contains a bound volume of our own magazine.

LET us be much in prayer during the busy days of preparation for all our annual meetings.

WE hope the Secretaries of Literature have not forgotten that we began the year with a desire to double the number of subscribers to WOMAN'S WORK FOR WOMAN within our territory. What have you done?

THE Year Book of Prayer will give you the topic for each month and some useful items for your meeting. Do not try to do without it. Price 10 cts.

NEW LEAFLETS: *Joint Heirs*, 10 cts. per doz.; *A Magazine, A Market Wagon and a Missionary*, 2 cts. each, 15 cts. per doz.

LEAFLETS for April: *Fruits of Christian Science and Theosophy*, 2 cts.: *Home Life in India*, 2 cts.; *Missionaries in India*, 2 cts.; *Bartholomew Ziegenbalg* (a hero), 2 cts.

What is a Zenana? 1 ct.; *Medical Missions Work*, 10 cts.; *Questions and Answers*, 5 cts.; *Historical Sketch*, 10 cts.; *In the Jungle*, 2 cts.; *Flash Lights*, 3 cts.; *Sooboonagam Ammal*, 2 cts. See address at head of St. Louis notes.

From San Francisco.

Meetings at 10 A. M. each Monday at 920 Sacramento Street. Business, first Monday in each month. Executive Committee, third Monday.

THE Annual Meeting of the Occidental Board will be held April 4, 5, 6, at our Presbyterian House, 920 Sacramento St., San Francisco. The removing of a partition will give space for a large meeting. On Wednesday, the 4th, a reception to delegates will be tendered from 3 to 5 P. M. Thursday morning there will be a conference of delegates and secretaries.

MRS. KIM ECA DE SILVA, M.D., of San Francisco, has had rare guests in her home since last November. Her foster parents, D. B. McCartee, M.D., and wife, of Japan, veteran missionaries, find there a haven of rest. Dr. De Silva (Kim, her family name) was the daughter of an early convert in Ningpo, China. When she became an orphan the McCartees adopted her into their family, and gave her a liberal English education, she having graduated with honor at a medical college in New York. She has a Spanish husband and little son. She often addresses our churches in the interest of foreign missions.

DR. MCCARTEE is feeble, yet full of hope that he may return to Japan. The presence here of a veteran who has been on the field fifty-six years brings to mind the names of his contemporaries in Amoy and Ningpo, viz.: J. C. Hepburn, M. D., who went in 1841; Rev. Walter M. Lowrie in 1842; Dr. A. W. Loomis in 1844. In 1859 Dr. Hepburn, and later on Dr. McCartee, were sent to Japan.

THE first Christian Chinese marriage east of the Rocky Mountains has recently taken place in Philadelphia. One of the large churches there honored the happy couple by a large attendance at the ceremony. We are proud that the bride graduated from the mission of the Occidental Board. She has been a helpful, trusted member of the family for several years. After twenty-five years of growth under the civilizing and Christian influences of the Home and the church, these girls begin to outgrow the memory of what they have escaped, just as our Anglo Saxon women forget to trace their pedigree to the slave girls, the Angles, who were sold upon the block in past centuries. Womanhood has passed through trying experiences, all through the ages, until some humane influence came to the rescue.

ADVANCED young Chinese men may now be found in many towns East and West. We are sure they would enjoy forming, not a Tenth Legion, but a *first Chinese legion*, to unite with a similar class in our Chinese church in San Francisco to build churches and support preachers in the "four districts" of China where their families reside, and where the Rev. A. A. Fulton is in charge.

LEAFLETS: *Historical Sketch*, 10 cts.; *Questions and Answers. A Bit of Zenana Work, Medical Mission Work, What Is a Zenana, and Who Lives In It? Premadini* (a true story), *Sooboonagam Ammal* (a true story), *Bartholomew Ziegenbalg* (Hero Series), 2 cts.; *Home Life in India, Adoniram Judson, William Carey, Alexander Duff*, 80 cts., cloth binding, paper 18 cts.; *Woman's Rights in India, How Hindu Christians Give.* Address Mrs. H. B. Pinney, 1407 Castro St., Oakland, Cal.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

THE Twelfth Annual Meeting of the North Pacific Board will be held in the First Church, Portland, Oregon, on Wednesday and Thursday, April 18 and 19, 1900. It is hoped that this will be the best meeting ever held by the Board, which is saying much. The programme promises to be excellent, and the officers of the Board are rejoicing that it is to be their privilege to again welcome the delegates at headquarters. The delegates are sure to come with rejoicing. Never before has there been a better opportunity to enlist the interest of the general public. As a people we have had our horizon expanded. The soldier boys have brought, to homes hitherto unreached, a knowledge of existing ignorance and superstition. Knowledge is all that has been needed. Doubtless nearly all of the societies will be able to report greatly increased membership, interest and gifts.

NEW AUXILIARIES AND YOUNG PEOPLE'S SOCIETIES.

D. C.
Washington, Little Light Bearers: Assembly Ch.; Gunton Temple; New York Ave. Ch.; West St. Ch.

IOWA.
Cedar Rapids, 3d Ch. (re-org).

MARYLAND.
Nelson, Little Light Bearers.

MINNESOTA.
Virginia, Pine Woods, Bd.

NEW JERSEY.
Englewood, 1st Ch., Y.W.M. Guild.
Englewood, West Side Ch., Young Girls' Guild.
Forked River, S.C.E.
Jersey City, 2d Ch., King's Daughters.
Montclair, Cedar Ave. Ch., S.C.E.

NEW YORK.
Brooklyn, Franklin Ave. Ch., Girls' Bd.
" Wyckoff Heights, Y. L. S.
Port Jervis, The King's Messengers.
Shelter Island, Whatsoever Bd.

NORTH DAKOTA.
Forest River

OHIO.
Kalida.
Middle Point, 1st Ch.
Rockford, Girls' Miss. Circle.
St. Clairsville, Y.P. Miss. Soc.
Uniontown, Crabapple Ch., Bd.

PENNSYLVANIA.
Allegheny City, Central Ch., Macedonian Bd.
Phila., Walnut St. Ch., Little Helpers.
S.C.E.—Bellefonte, Harmony, Montgomery, Monndsville, Paxton, Sewickley, Stoneboro.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from Feb. 1, 1900.

[PRESBYTERIES IN SMALL CAPITALS. * Indicates Thank Offering.]

BLAIRSVILLE.—Greensburg, Westm'r, S.C.E., $50.00

CHESTER.—Berwin, 12.25, Mustard Seeds, 3; Chester, 1st, 5, S.C.E., 10; 3d Ch., 24; Coatesville, 25, S.C.E., 50; Darby, 10; Downingtown, 4.58; Fagg's Manor, 37.50, S.C.E., 1; Great Valley, 27.50; Honey Brook, 75, S.C.E., 10, S.C.E. Jr., 6; Lansdowne, 37, Y.L.S., 2.50; Media, 69.19, S.C.E., 5; Middletown, Perseverance Bd., 6.31, Earnest Workers, 6.16; New London, 4; Oxford, 111, S.C.E., 5; Ridley Park, 21, Dewdrops, 6.50, S.C.E., 2; Upper Octorara, S.C.E., 10; Wallingford, 5; Wayne, Helen Newton Circle, 7, Boys' Club, 3.50; Westchester, 1st, 46; Westm'r, 7.50, S.C.E., 1.56; District Meeting, Malvern, 1.09, 669.64

CHILLICOTHE.—Bainbridge, 3.75; Bloomingburg, 13.25; Chillicothe, 1st (*40.50), 65.50; Concord, 4; Frankfort, 10; Hillsboro, 18.75, Sycamore Val. Branch, 3.75; Mt. Pleasant, 10; North Fork, 4; Pisgah, 6; Salem, 11.07; Washington C. H., 19.78; Wilmington, 2.50, 174.35

CINCINNATI.—Bond Hill (*5), 42; Cincinnati, 1st (*12), 17, King's Messengers, *6.85, Lights for Darkness, *2.33, S.C.E., 3.15; 2d Ch. (*17), 181.50, Y.L.S., 16, Wide Awake Bd., 9; 3d Ch (*10), 46 20, S.C.E., 10; 4th Ch., Y.L.B., 1.25; 6th Ch., 7; 7th Ch. (*90), 110.25; Avondale (*50), 87.52; Central, *13.85; Clifton, McAlpin Bd., 3.75; Knox, 2.40; Mohawk (*5), 26.46, Hope Bd., 3.74, Buds of Promise, 1.58; Mt. Auburn (*44.55), 150.20, Jr. Bd., 3, Clifford Chapel, 3; North (*6.35), 16.13, Willing Workers, 2.50; Sabbath Day, *6.50; Walnut Hills (*20), 62, Fullerton Bd., 2.25, Hmmphrey Bd., 25, Westm'r, S.C.E., 20; Westwood (*11.20), 21.20; Delhi (*10), 20; Glendale (*12.50), 15.88, Earnest Workers, 2.50, S. C.E., 12.50; Harrison, *14.86; Hartwell (*4.30), 18.82; Lebanon (*20.25), 27.25, S.C.E., 20.25, Miss R. W. Drake, 25; Linwood (*6), 21, Calvary Workers, 1; Lockland, 5; Loveland, 2.50; Montgomery, *8, S.C.E., 3; Morrow (*4), 30.82; Norwood (*15.65), 27.44; Pleasant Ridge (*13), 18.40; Wyoming (*29.50), 59.55, Y.L.S., *8.75; A Friend, 50; Plate Coll., *6.63, 1,343.26

CLARION.—Academia, 3.86, S.C.E., 8.23; Beechwoods, 30, Pancoast Soc., 15; Brockwayville, Crenshaw Soc., 5.50; Brookville, Pansy Bd., 20; Concord, 11.50, S.C.E., 15; Du Bois, 55, Stewart Aux., 38; Emlenton, 5, S.C.E., 15, S.C.E. Jr., 2; New Bethlehem, 72; Oil City 2d, *5; Penfield, S.C.E., 10; Perry, S.C.E., 3.50; Pisgah, Westm'r, 10; Punxsutawney, 11.45; Reynoldsville, 12.50; Richardsville, 10; Sligo, Bd., 12; Tionesta, *2; Wilcox, 2.26, 374.80

ERIE.—Bradford, 105, Silver Links, 50, S.C.E., 25; Bradford, East End, 5; Edinboro, 4.75; Erie, Central, 125.34, Erie, Park, 25, S.C.E., 12.50; Franklin, S.C.E., 11.35; Georgetown, S.C.E., 1.50; Girard, 6.74, S.C.E., 17.55, S.C.E. Jr., 2.45; Meadville, 1st, Y.L.B., 62, S.C.E., 2.50; Central, Y.L.B., 10; Northeast, S.C.E., 10; Oil City, 1st, 99.91, Y.L.B., 100; Springfield, S.C.E., 5; Stoneboro, 1.50; Tidionte, S.C.E., 5, S.C.E. Jr., 10; Warren, 160.05, Y.L.B., 218.25, S.C.E., 25, 1,101.39

LACKAWANNA.—Scranton, 1st, S.C.E. Jr., 3.00

MARION.—Iberia, S.C.E., 6.00

MORRIS AND ORANGE.—East Orange, Bethel, S.C.E. Jr., 5; New Providence, S.C.E., 10, 15.00

NEWARK.—Arlington, S.C.E., 40; Bloomfield, 1st, 250, White Guards, 5; Westm'r, Jr. Bd., 15; Caldwell, 36.50; Montclair, 1st, 100, Y.W.S., 3.40, Sunbeams, 4, S.C.E., 12.50; Cedar Ave., S.C.E., 10; Trinity, 20, S.C.E., 20; Newark, 1st, S.C.E., 5, S.C.E. Jr., 11.12, Mrs. E. M. Douglas, 15; Tabernacle, S.C.E., 1; Bethany, 11.90; Bruce St., S.C.E., 25; Fewsmith, 10, S.C.E., 5; 5th Ave., 25; High St., 40.68; Memorial, S.C.E. Jr., 13.36; Roseville, 68, Mission Juniors, 60; South Park, 223.74; Verona, S.C.E., 2.34, 1,033.54

PARKERSBURG.—Smithfield, Bethesda Chapel, S.C.E., 20; Wyoma, S.C.E., 2.50, 22.50

PHILADELPHIA.—1st Ch., S.C.E. Jr., 5; 2d, 250, Beadle Bd., 100, Star of the East Bd., 50; 10th (West Spruce St.), 551.20, S.C.E., 32.06; Arch St. Chapel, S.C.E., 75; Bethany, 45; Bethel (Mem'l Chapel), S.C.E., 5; Cohocksink, 37; Emmanuel, S.C.E., 25; Hollond, S.C.E., 15; Kensington, 1st, 36; North, 107; North 10th St., S.C.E., 30.58, S.C.E. Jr., 1.40; Olivet, S.C.E., 10; Princeton, First Fruits, 30; Tabernacle, Mrs. E. L. Linnard, 50; Temple, 30; Tioga, S.C.E., 50; Union Tabernacle, 100; West Green St., A Friend, 525; West Hope, Little Workers, 5; Woodland, 99.75; M. T., 100, 2,365.09

PHILADELPHIA, NORTH.—Conshohocken, 14.50, S.C.E., 7.56, 22.06

PITTSBURG AND ALLEGHENY, COM.—Allegheny, 1st, 50; 2d Ch., 20; Central, S.C.E., 35; McClure Ave., 21.45; North, 201.25, Y.L.B., 15; Aspinwall, 31.50; Beaver, S.C.E., 5; Bellevue, S.C.E., 20; Canonsburg, 1st, 36; Charleroi, 12; Chartiers, 15; Clifton, 1.37; Crafton, 7; Cross Roads, 6.65; Edgewood, 185.08; Emsworth, 32.70, Little Branches, 6; Forest Grove, 12; Freedom, 5; Glenfield, 7; Haysville, 8; McDonald, 46.45, S.C.E., 14.62, S.C.E. Jr., 1.61; McKee's Rocks, Willing Workers, 13; Mansfield, 7.50; Mt. Pisgah, 20; Oakmont, S.C.E., 25; Pittsburg, 1st, 100; 2d Ch., 7; 3d Ch., 75; 4th Ch., S.C.E., 17; 6th Ch., 100; Bellefield, 62, King's Daughters, 25, S.C.E., 15; E. Liberty, 297.90; 39th St., S.C.E., 15; 43d St., 34.65; Grace Mem'l, 10; Hazlewood, 25; Highland, 6.50; Homewood Ave., 6; Lawrenceville, 56, S.C.E., 10; Park Ave., 37.53; Point Breeze, 5; Shady Side, S.C.E., 25; Tabernacle, 1.75; Raccoon, 24; Sewickley, 24.21, Y.W.Bd., 20.08; Sharpsburg, 30; Tarentum, 33.32; Wilkinsburg, 49.68, S.C.E., 150; Penn'a Female College, 50, 2,173.80

WASHINGTON.—Allen Grove, S.C.E., 8.00

WASHINGTON CITY.—Takoma Park, Warner Mem'l, In His Name Bd., 25.00

WESTMINSTER.—Bellevue, 26; Chanceford, 41.70, S.C.E., 5; Chestnut Level, 12; Leacock, 10; Lancaster, Mem'l, S.C.E., 2; Middle Octorara, 10.95; Wrightsville, 30.50, 138.15

LEGACY.—Miss Sylvania Bacon, dec'd, Wilkes-Barre, Pa., 1,482.50

MISCELLANEOUS.—New York, Mrs. Mary E. Morrison, 40; Phila., C. J. F., 5; Per Mrs. George H. Ferris: Mrs. H. S. Mitchell and Friends, Hillsdale, Mich., 100; Mrs. C. S. Hoyt, Oak Park, Ill., 10; Mrs. H. H. Houghton, Corning, N. Y., 10; Mr. P. E. Ferris and Friends, 11.50; Mrs. G. H. Ferris and Friends, 17.50 (149); Int. on Investment, 17.50, 211.50

Total for February, 1900,	$11,219.58
Total since May 1, 1899,	65,022.50

MRS. JULIA M. FISHBURN, *Treas.*,
March 1, 1900. 501 Witherspoon Bldg., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to Feb. 20, 1900.

ABERDEEN.—Britton, $10.00
ALTON.—Mrs. Lyman Marshall, Shantung Fund, 24; Greenville, C.E., 5, 29.00
BLOOMINGTON.—Ridgeville, Mrs. A. L. Gould, Tokyo Fund, 60; Rossville, C.E., 1, 61.00
BUTTE.—Anaconda, 3; Deer Lodge, C.E., 5, 8.00
CAIRO.—Du Quoin, 22; Nashville, 3.70, 25.70
CHICAGO.—Austin, C.E., 25; Chicago, Dr. Marshall's Mite Box, 2.50; Campbell Pk. Ch., 12.50, C.E., 17.50, Jr. C.E., 5; 1st, 73.40; 2d, 413.80; 4th, 1,782.03; 6th, 63; 8th, C.E., 10; 41st St. Ch., 24.75; Calvary Ch., C.E., 5; 48th Ave. Ch., C.E., 5; Hyde Park, 33.25; Ridgeway Ave. Ch., 3.50; Evanston, Noyes Circle, 13.50; Kankakee, 44.50; Lake Forest, 251.50, Steady Streams, 55.01, Ferry Hall Soc., 33; Riverside, 30.24; Homewood Ch., 1.80; Wheeling, 18.15; Wilmington, C.E., 2.50; Anon., 16.80; "John iii:16," 10 cts.; (less 30 credited by mistake last month to Chicago 3d), 2,913.33
DUBUQUE.—Lansing, German Ch., C.E., 5.00
DULUTH.—Brainerd, 3; Duluth, 1st, 39; Glen Avon, 23.87, C.E., 5.70; Lakeview, Lakeside Ch., 15.21, C.E., 2.46; Sandstone, 5; Two Harbors, 8.23, 102.47
FLINT.—Marlette, 2d, Jr. C.E., 1.00
FORT WAYNE.—Elkhart, C.E., 13.00
FREEPORT.—Cedarville, Y.P.S., 5; Elizabeth, 5.25; Guilford, Gleaners, 56.77; Harvard, 2.25; Rockford, 1st, C.E., 25; Westm'r Ch., 11; Winnebago, 19.50, 124.77
GREAT FALLS.—Kalispell, C.E., 6.00
IOWA.—Price's Creek, C.E., 4.66
IOWA CITY.—Summit, Y.P.S., 4.49
KALAMAZOO.—Edwardsburg, C.E., 1.70; Kalamazoo 1st, C.E., 10.65; Martin, C.E., 1.60; Niles, 18; Schoolcraft, C.E., 5, 36.95
KEARNEY.—Clontibret, C.E., 4.00
KENDALL.—Malad City, 2.00
LA CROSSE.—Decora Prairie, C.E., 2.50; Galesville, 5, 7.50
LANSING.—Brooklyn, C.E., 1.70
MADISON.—Madison, 68; Plattville, German Ch., 8; Poynette, Bd., 9.15, 85.15
MATTOON.—Effingham, C.E., 10.00
MILWAUKEE.—Beaver Dam, 1st, C.E., 10; Milwaukee, Bethany Ch., Jr. C.E., 4; Immanuel Ch., 250; Perseverance Ch., C.E., 11.16; Westm'r Ch., 1.77; Racine, 40; Somers, C.E., 11.51, 328.44
NEBRASKA CITY.—Beatrice, 1st, C.E., 8; Hebron, C.E., 10; Lincoln, 1st, C.E., 23.74; 2d, C.E., 12.50, 54.24
NIOBRARA.—Madison, C.E., 30.07
PEMBINA.—Bathgate, 8.35; Cavalier, C.E., 5; Emerado, C.E., 9.75; Glasston, C.E., 14; Hamilton, 8; Melton, Jr. C.E., 72 cts.; Neche, C.E., 13; Inkster, C.E., 4; Park River, 2.35, Jr. C.E., 5; Ramsey's Grove, C.E., 3.35; Tyner, C.E., 5, 78.52
ST. PAUL.—Hastings, 4; St. Paul, Central Ch., 45; Dayton Ave. Ch., C.E., 24.25; Goodrich Ave. Ch., 9.52; House of Hope Ch., 40.50; Macalester, Mrs. Hunt's Cl., 4; 9th, 1; Stillwater, Allbright Bd., 6.25, 134.52
UTAH.—Mendon, C.E., 3.05
WATERLOO.—Ackley, C.E., 7; Clarksville, C.E., 1.38; Conrad, C.E., 4.54; Grundy Center, Bd., 1; State Center, 26.25; Traer, Tranquility Ch., C.E., 5.75, Lower Lights, 2.52, 48.44
WINONA.—Le Roy, Jr. C.E., 8.00
MISCELLANEOUS.—Chicago, 1st, 94.25; 2d, 145; 3d, per Mrs. Kane, 10; 4th, 107; 41st St., 15.45; Hyde Pk., 50.18; Evanston, 101; Oak Pk., 80; Lake Forest, 44.75; Cash, 1; By sale of *A Brief Record*, 60; Olivet, Mich., Miss Laura T. Haskell, 1, 650.03

Total for month, $4,789.03
Total receipts to February 20, 39,950.70

MRS. C. B. FARWELL, *Treas.*,
CHICAGO, Feb. 20, 1900. Room 48 McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for February, 1900.

BINGHAMTON.—Binghamton, Broad Ave. Bd., 3.48; 1st, 87.50, Willing Workers, 25; Ross Mem'l, C.E., 3.90; Conklin, C.E., 5; Waverly, 6.96; Whitney Point, 10, $141.84
BOSTON, MASS.—Houlton, Me., C.E., 5.00
BROOKLYN.—Brooklyn, Ainslie St., 14.58; Arlington Ave., C.E., 10; Classon Ave., Pr. Off., 86.50, Girls' Bd., 35, C.E., 15; Duryea, C.E., 10.40; City Park Branch, 5.90; Grace, 10; Hopkins St., C.E., 5; Lafayette Ave., Mrs. Hasbrouck, 350; Mem'l, 17.59, S.S. *special*, 70; Noble St., Jr. C.E., 2; Ross St., 40.21, Miss S.'s Bible Cl., 5.25; 2d, 51.23, Y.L.S., 50; South 3d St., 69.40; Throop Ave., 21, Y.L.S., 9, Girls' Bd., 7, Jr. C.E., 5; Westm'r, 4.99, C.E., 6.50, Jr. C.E., 5; Stapleton, S. I., 1st, 17.50; West New Brighton, S.I., Calvary, 13.92, 937.97
BUFFALO.—Buffalo, Calvary, 20; Central, 38.37; Ch. of the Covenant, 20; Lafayette Ave., 16; Lebanon, 5; North, 24.35; West Ave., 35, C.E., 20.72, Jr. C.E., 1; Westm'r, 25; East Aurora, C.E., 12.50; Jamestown, 50; Portville, C.E., 6; Sherman, 10; Silver Creek, 17, C.E., 11, 311.94
CAYUGA.—Auburn, Calvary, 4.70; Central, 116, Jr. King's Daughters, 2.50; Westm'r, Girls' Bd., 1; Aurora, 25, Morning Star Bd., 7; Dryden, 4, C.E., 5; A Friend, 300, 465.20
EBENEZER, KY.—Lexington, 2d, C.E., 5; Maysville, 1st, C.E., 10, 15.00
GENESEE.—Castile, C.E., 4.93
HUDSON.—Blauvelt, 8.50; Chester, Jr. C.E., 5; Circleville, 2; Florida, Y.L.S., 40; Goshen, 9.50; Nyack, 10; Port Jervis, 4; Ramapo, 12.90; Washingtonville, 12.70; South Centreville, C.E., 5; Unionville, 10; Westtown, C.E., 5, 124.60
LYONS.—East Palmyra, C.E., 1.15; Marion, 5; Newark, 24; Red Creek, 10.57; Sodus, 10; Williamson, C.E., 5; Wolcott, 14, 69.72
NEW YORK.—Montreal, Can., 310; New York, Brick, 100; Ch. of the Covenant, 50, Willing Workers, 5; Ch. of the Puritans, 50; Faith, 3; 5th Ave., 515; 1st, Union, 35; 14th St., 12, C.E., 26; 4th, 500, C.E., 25; 4th Ave., 50; Harlem "Helping Hands," 10; Lenox, 25, C.E., 6.55; Madison Sq., 1,700, Estate of Jas. R. Hills, In Mem., 250; Mt. Washington, King's Daughters, 12.50; 13th St., Jr. C.E., 5; University Pl., 700, Evening Branch, 75; Washington Heights, C.E., 25; West End, 40, C.E., 15; West Farms, 11; Broome St. Tabernacle, S.S., 10, 4,566.05
NORTH RIVER.—Amenia, C.E., 6.50; Cornwall-on-Hudson, 8; Highland, C.E., 4.50; Highland Falls, 6, C.E., 2; Hughsonville, C.E., 2, Jr. C.E., 1; Kingston, 12; Marlborough, C.E., 10; Matteawan, 10; Milton, 5; Newburgh, Calvary, 30.77, Earnest Workers, 25; 1st, 105.44, C.E., 10; Union, 103.72; Pine Plains, 9; Poughkeepsie, 82.05, *special*, 32.20; Rondout, 40; Salisbury Mills, Bethlehem Ch., 13.26, C.E., 3.64; Hope Chapel, Bd. and "Helping Hands," 25.14, 547.22
OTSEGO. Onconta, 8.75
ROCHESTER.—Avon, Central, 4; East, 10; Gates, 10; Livonia, 8; Rochester, Brick, 125, In Mem. Alfred Wright, 100; Central, 150, Y.L.S., 25; Grace, C.E., 10; Mem'l, C.E., 20; St. Peter's, 100, 562.00
ST. LAWRENCE.—Canton, 7.50; Morristown, C.E., 15; Ogdensburg, Oswegatchie, 2d, 6.25, C.E., 6.63; Potsdam, 55; Waddington, Scotch, 12.50; Watertown, 1st, 55; Stone St., 7.20, 165.08
SYRACUSE.—Amboy, Y.P. Cir., 9.80; Baldwinsville, 24.04, Jr. C.E., 5; Canastota, Jr. C.E., 5; Chittenango, King's Children, 10, Jr. M.S., 5; Constantia, 6.20; Onondaga Valley, 8.07, C.E., 4.67; Pompey, 17.50; Skaneateles, 30.50; Syracuse, 1st, 12.75, Fobes Bd., 50, Hudson Bd., 24, C.E., 51.74; Mem'l, 20; 4th, C.E., 50, 334.27
UTICA.—Boonville, 10, Dime Off., 11.25; Ilion, C.E., 10; Little Falls, 75; New York Mills, 60; Oriskany, 4; Rome, 50; Sauquoit, 11; Utica, Bethany, One Mem., 50; Mem'l, 20.25; Olivet, 10; Westm'r, 135, Fisher Soc., 75; Verona, 15.55; Westernville, S.S., 5; Whitesboro, 20, 562.05
WESTCHESTER.—Bedford, 5; Brewster, South East Centre, C.E., 15, S.S., 10; Bridgeport, Ct., 7.34; Greenwich, Ct., 2; Katonah, 10; Peckskill, 1st, Jr. C.E., 3; 1st and 2d, 13.74; Rye, 14; South Salem, C.E., 7.22; Stamford, Ct., 100, C.E., 40; White Plains, 5; Yonkers, Dayspring, 10; 1st, 35; Westminster, C.E., 5, 282.30
MISCELLANEOUS. A Friend, 318; Coll. at Prayer Meeting, 27.38; Mrs. R. E. Speer, *special*, 15; Mrs. L. I. Stelzle, 2, 362.38

Total, $9,466.30
Total since April 1, 1899, 48,818.30

MISS HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Ave., New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the month ending Feb. 24, 1900.

OSBORNE.—Colby, 4; Fairport, C.E., 5; Osborne, Y.L.R.C., 3.60; Phillipsburg, 1; Wa Keeny, 5, $18.60
SANTA FE.—E. Las Vegas, 10.00
ST. LOUIS.—Swiss, Nazareth, German, 10.00
SOLOMON.—Beloit, 8.25; Belleville, 6; Bennington, 4.25, C.E., 1.40; Caldonia, 1.50; Cawker City, Jr.C.E., 60 cts.; Culver, 1.30, C.E., 2.50; Delphos, 7.50; Lincoln, 6; Minneapolis, 2.25; Mt. Pleasant, 3; Mankato, C.E., 6.40; Salina, 21.62, C.E., 2.50; Solomon, 3, C.E., 1.75, 79.82
TOPEKA.—Baldwin, 1.77; Bethel, 3.25; Blackjack, 3.52; Edgerton, 2.75; Kansas City, 1st, 10, C.E., 15; Leavenworth, 10, C.E., 10; Manhattan, Seymour, 2.50; Topeka, 1st, 35, C.E., 2.82, Jr.C.E., 3; 3d, 2.82, C.E., 7.60; Westm'r, 6.03; Vinland, 5.63, 124.85
TRINITY.—Dallas, 2d, C.E., 9.10

Total for month, $252.37
Total to date, 6,520.77

MRS. WM. BURG, *Treas.*,
Feb. 24, 1900. 1756 Missouri Ave., St. Louis, Mo.

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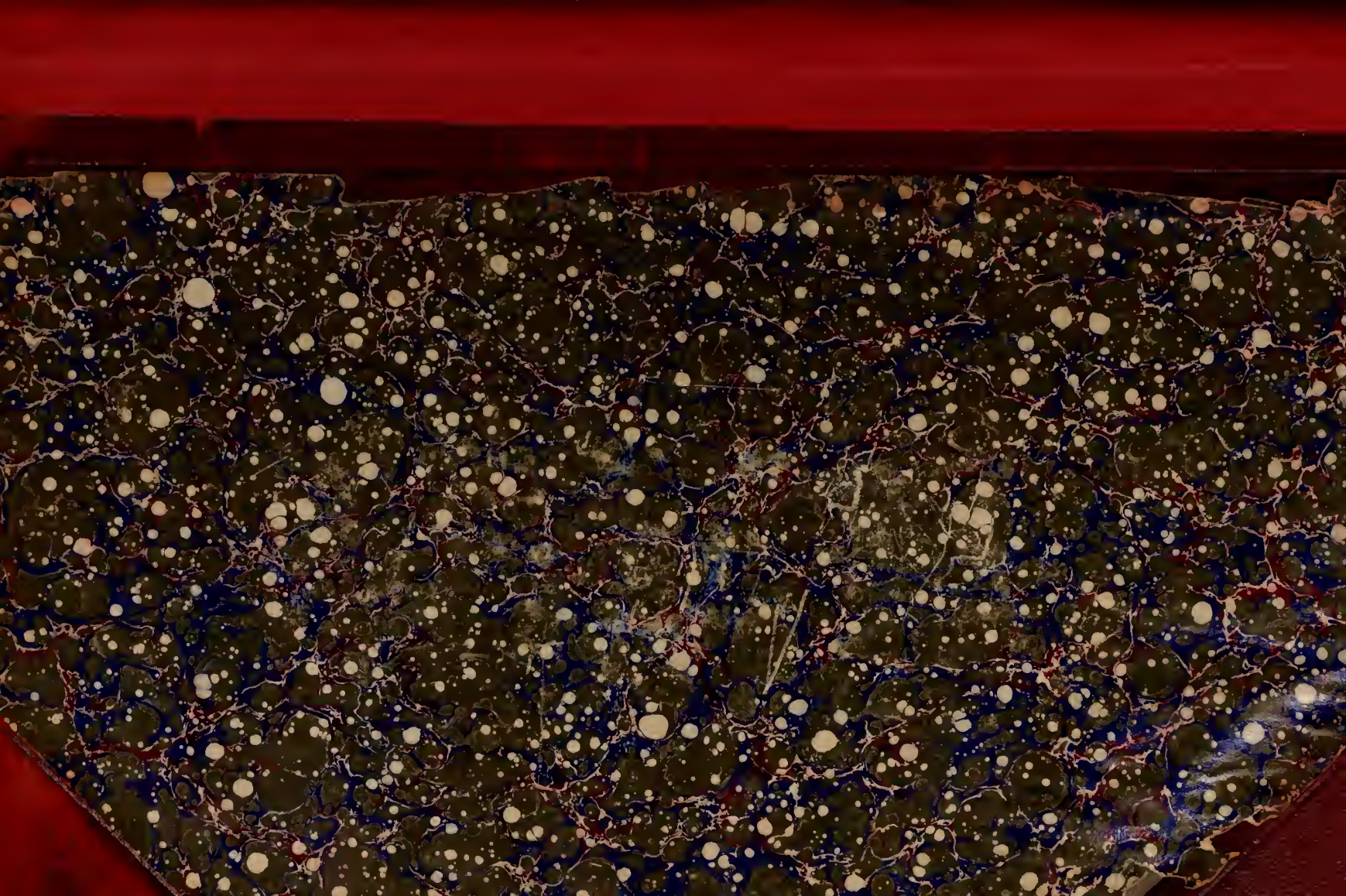
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